

# *The Improvement Era*



SEPTEMBER, 1939

VOLUME 42, NUMBER 9

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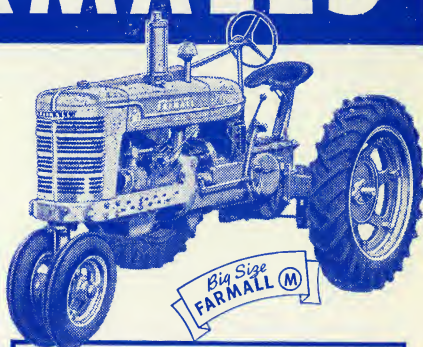
# Here They Are . . .

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# SENTENCE SERMONS

BY THE LATE

DR. KARL G. MAESER

(Early Mormon educator)

INFIDELITY is consumption of the soul.

Be yourself, but always your better self.

The Lord never gets in debt to any man.

The Lord never does anything arbitrarily.

Make the man within you your living ideal.

Everyone's life is an object lesson to others.

My word shall always be as good as my bond.

Authority must be an iron fist in a velvet glove.

Say to your soul: "Let no unclean thing ever enter here."

Let your first "good morning" be to your Heavenly Father.

A man without a character is like a ship without a rudder.

I would rather lose my right arm than break my word of honor.

If it shall please my Heavenly Father, I will be a teacher in heaven.

It is not so much what a person says, but what makes him say it.

A laudable ambition to excel is an indispensable requisite to success.

When I listen to a sermon, I have my ears open to the doctrine only.

No man shall be more exacting of me or my conduct than I am of myself.

He that cheats another is a knave; but he that cheats himself is a fool.

Our patriarchal blessings are paragraphs from the book of our possibilities.

Boys, when you are tempted to go into a saloon, think of me, your teacher.

We go to the East for learning; but the East will come to the West for wisdom.

No righteous rules, however rigid, are too stringent for me; I will live above them.

Eagerness to earn bread and butter has overshadowed many a golden opportunity.

(Concluded on page 549)



## "Roses are red, Violets are blue," I tell him

Longfellow McGonigle is our village poet . . . guess every town has at least one. Honest, he's the rhym-est man I ever saw.

The other day he pulls into my station an' begins right off,

*"The air is fresh, the sky is blue.*

*I'm fine today . . . how are you?"*

I go on fillin' his gas tank, tryin' to look agreeable, but he's away with . . .

*"Spring is here, tra-la, tra-lee.*

*A gentle violet I would be."*

See what I got to put up with? As I start polishin' his windshield, I see that light comin' into his eye an' I know he's off again. But this time I beat him to the punch!

"Mr. McGonigle," I says:

*"Roses are red, violets are blue.*

*I'd try Golden Shell if I was you.*

*It's fast-flowing an' tough*

*An' if that ain't enough,*

*It only costs 25¢ an' your engine will*

*like it an' so will you!"*

Yessir, I put him right back on his heels. So Mr. McGonigle finds a fellow poet, an' I find a new customer for Golden Shell Oil!

An' folks, if you can think of any good poems concernin' Golden Shell, send 'em in. I don't want this fountain o' verse to run dry!

Sincerely,

*Your Shell Dealer*

# The Improvement Era

"The Glory of God is Intelligence"

SEPTEMBER, 1939

VOLUME 42 NUMBER 9

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS, MUTUAL IMPROVEMENT ASSOCIATIONS, DEPARTMENT OF EDUCATION, MUSIC COMMITTEE, WARD TEACHERS, AND OTHER AGENCIES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

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### EXECUTIVE AND EDITORIAL OFFICES:

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# WHO HAS A RIGHT TO DRINK?

*Engineers?*

*Truck Drivers?*

*Motorists?*

SOME time ago while riding on the train between Washington and Chicago, a group of business men were discussing the futility of laws restricting the right to drink intoxicating beverages. "Men have a right to drink the same as they have a right to eat," said one. "It is foolish," added another, "to vote for laws to outlaw liquor traffic when prohibition does not prohibit. Men will drink in spite of the laws that aim to restrain the sale of intoxicants. To attempt to regulate drinking is an interference with a man's personal liberties and with his inherent right to drink."

At this point the conversation was interrupted by a passenger who asked the question: "Do you gentlemen believe that the engineer and the train crew that operate this train should enjoy the liberty to drink intoxicating beverages?" The unanimous reply was an emphatic "No!" The passenger asked another question: "Why should the engineer and the crew of this train be denied the right to drink?" The verdict was: "The law should require these men to be sober so as not to endanger the lives of the passengers on this train." The interrogator asked again: "How many engineers are there in the United States?" They answered, "About 60,000." The interrogator said: "You are badly mistaken. Besides the 60,000 railroad engineers there are 35,000,000 licensed automobile engineers, who are entrusted with high-powered gasoline engines on the public highways, where there are no rails and guards and signals. Is it not just as necessary that these automobile engineers should be required to be sober as the railroad engineers?" Again the answer was given in favor of restricting the drinking liberties of the automobile driver.

Who, then, has a right to drink? If 35,000,000 automobile drivers do not have a right to drink for fear of endangering the public safety, how about the pedestrian? Of the 39,800 fatal automobile accidents caused during the year 1937, a very large proportion of these were caused by drunken pedestrians walking directly in front of a speeding automobile. They not only endanger their own lives but the lives of those riding in the automobiles.

No person has a right to deprive his reason and impair his good judgment by the use of intoxicating liquor and thereby endanger the public safety and the general welfare of society. One's personal liberty in society is circumscribed by the rights of others. Personal liberty does not mean a personal license to inflict an injury upon another person. Personal liberty can-

An article in a special temperance number of the "Signs of the Times" for May 23, 1939, answers a challenging question and points out the limits of personal liberty. Written by Charles S. Longacre, Secretary of the American Temperance Association and the International Religious Liberty Association, salient paragraphs are herewith reprinted.

not in justice infringe upon the rightful liberty of others. No person has a right to do what he pleases or desires. . . .

It is true that no law was ever made that has not been broken by some persons. The laws against murder, theft, and adultery are violated every hour of the day by some irresponsible persons; but this is no argument in favor of the repeal of those laws. Would we be justified in repealing all laws enacted against criminals on the basis that they do not regulate criminals or prohibit criminal acts absolutely, and are poorly enforced by public officials? Or would we be justified in licensing criminals, provided each licensee paid the government \$500 to \$1,000 a year as revenue to relieve the law-abiding citizens from paying their usual taxes to run the Government or to educate their children or to care for the aged and helpless? . . .

How, then, can we justify ourselves in granting a license to sell liquor to the most avaricious, ruthless, heartless, conscienceless, and lawless gang, and say to them that for so much revenue they may transform hundreds of thousands of men and women into jabbering, staggering, reeling, cursing, fighting, irresponsible drunkards, criminals, murderers, and vagabonds? . . .

Who has a right to drink? Do I as a prospective father or you as a prospective mother have a right to drink alcoholic beverages, or use cocaine or marihuana when science tells me that my offspring will have to suffer the blight and curse of both mental and physical defects and a premature death with greatly aggravated sufferings of unavoidable maladies as the consequence? No father has a right to come home staggering and jabbering and cursing and abusing his wife and children because of drink. No mother has a right to bring shame and disgrace and a handicap upon her offspring because of drink. No son or daughter has a right to bring reproach and dishonor and ingratitude upon an upright and respectable father and mother because of drink. No citizen has a right to make a pauper out of himself to be supported by society because of drink. Any nation that debauches and corrupts its youth through the curse of drink destroys its own future and commits national suicide.





## *How Firm a Foundation!*

In every democratic country in the world today, home ownership is considered the strongest foundation of a sound economic and social system.

In Europe, home ownership is possible only to royalty or persons of title and extraordinary means.

But in America, attractive brick homes, modern in every respect are available to families in the moderate and low income groups.

The home pictured here is built of colorful Mountain Red Ruff face brick backed up, for solid wall construction, with common brick. All chimneys are lined with square clay flue lining and the total cost of the clay products used was only \$393.72, delivered to the building site.

Certain advantages which are not to be had in other types of homes are yours in a brick home. Paramount among them is **ECONOMY**.

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# Exploring the Universe —•

By FRANKLIN S. HARRIS, JR.

THE filament of the ordinary sixty-watt lamp used in the home operates at a temperature of 2500 degrees centigrade, which is above the melting point of asbestos.

SHORE birds lay eggs so nearly triangular in shape that four in a nest fit together like a quartered pie.

NORTH CAROLINA scientists have shown that it is not the wind that causes trees near the seashore to lean inland. Salt deposited from spray hinders the growth of the seaward-pointing branches so that the trees lean with the weight of the landward-pointing branches.

MUSICAL talent is not one ability but many, psychologists have found. "Ear-mindedness" or auditory memory, which is learning faster by ear than by sight, is probably the common element connecting all these musical talents. Ability to judge pitch and auditory memory are two quite distinct and fundamental capacities of the musical mind. Other abilities that link or overlap include: tonal memory and tonal movement; pitch and intensity discrimination; pitch and tonal movement; musical memory and tonal memory; and intensity and time.



COLD on the tongue deadens the taste. If you don't want to taste bitter medicine then rub your tongue with ice. Cold counteracts the effect of excessive amounts of sugar in ice cream because when they are cooled the taste buds scarcely function. Man has about 3,000 taste buds, a cow 15,000, and an antelope 50,000. Though we taste only with our tongues, fish taste with their whole bodies.

MEAT can now be commercially tenderized nineteen times faster than by the process of "hanging." The method is to use warmth to speed up the natural chemical reactions within the beef, while ultraviolet radiation from recently developed lamps keeps molds and bacteria from growing. Controlled humidity is used to prevent the drying of the meat surfaces.

AS a result of research by the Canadian fisheries, fishermen have a new pointer on how large or how small to cut bait. Tests with codfish found that the size of the pieces of food eaten by the fish varied with the temperature of the water. In general, the warmer the water the larger the pieces of food gulped down. In cold water the largest cod had trouble eating bait the smallest would have gulped down in warm water.

PAPER plates are now made with a lining of aluminum foil. They have an attractive metallic appearance, look more sanitary, and are well adapted for serving moist foods.

WHEN glass breaks, the cracks move at a speed of nearly a mile a second.

# SERVE

this dessert once and you'll serve it often.

Kre-Mel is smooth, delicious, wholesome, a perfect dessert, easy to prepare, very inexpensive.

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## Exploring the Universe

AN examination of thirteen series of readers showed that the average first-grade child is forced to read 16,000 words in order to acquire a reading vocabulary of only 500 words.

SENSE of taste in pigeons, ducks, and chickens is essentially the same as in human beings. These birds perceive the four fundamental taste classes: sweet, sour, salty, bitter. In numerous tests with variously flavored water solutions, Dr. C. Engelmann found that pigeons have the most acute sense of taste, chickens the least.

THE MOST powerful permanent magnet in the world has been developed at the General Electric Company. Though weighing only 1/250 of a pound it will lift 6 pounds or 1500 times its own weight. Made of Alnico, an alloy of aluminum, nickel, cobalt, and iron, the new magnet uses a steel sheath to direct the magnetic flux against the object being attracted.

LIFE stories of 253 pairs of silk stockings worn by fifty employed women revealed that delicate two-thread hose were worn on an average of ten times; three-thread eighteen times; and four-thread twenty times.

POTATOES can be made to peel themselves by passing them quickly through a gas flame at the searing temperature of 1,750 degrees Fahrenheit. This causes the moisture directly beneath the skin to flash into steam and blister off the skin. According to the patent, the loosened skin is removed by jets of water and the potato dried by jets of air.

SIMPLIFIED and condensed versions of selections from the classics do not lose the inspirational and informational content of the original. Tests made by Professor F. P. Robinson used extracts from the Bible, the Peace Pact, and Gibbons on teachers, college, and high school students. The conclusion drawn was that well-written simplifications are not inferior but in many cases increase the understanding of the readers.

ALMOST all diamonds if rubbed with a cloth, and a few diamonds after being exposed to the direct rays of the sun, glow in the dark. In the ruins of Pecos Pueblo, New Mexico, a "lightning cone" has been found made of a cylinder of rock crystal which was made to revolve in a base with a shallow semi-circular groove, exactly fitting the cylinder. When the 700-year-old cylinder was rapidly revolved on its base, both elements became markedly luminous.

ONE of the most useful instruments ever devised for telescopes has been developed by Professor I. S. Bowen. The trick is to slice up the image in a large telescope just before it reaches the focus; then by means of many small mirrors reflect the light through the small slit necessary in studying the spectrum of the stars. This "image-slicer" will enable large telescopes to be used when the star appears fuzzy or dances around due to atmospheric conditions such that the star cannot be followed by the guiding apparatus.

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IN THE hands of sweating men  
Is the feel of wings  
When the hammer rings again,  
And the saw sings.

# MEN AT WORK

WHEN men plane and level beams,  
Plumb stout strut and brace,  
They are quickened with new dreams  
And a new grace.

By ALEX R. SCHMIDT

LIKE lamps fed by a fresh oil,  
Casting glowing pools,  
Men take fire when they toil  
With work-worn tools.

*Photograph by H. Armstrong Roberts.*





# The EDITOR'S PAGE

## As Men Face Death

By PRESIDENT HEBER J. GRANT

NO WORDS of mine are capable of fully expressing my gratitude for the Gospel, but I am never so thankful for it as in the hour of death. Judging from my experience in Japan, in England, and in our own country, in attending funerals of those not of our faith, I feel assured that we as a people cannot and do not realize and appreciate in the least degree the terrible sorrow and anguish that come to the hearts of those who have not a knowledge of the truth, who are called upon to part with their loved ones.

Death seems a most terrible thing, as near as I can judge by attending the funerals of people where the surviving relatives do not know the truth, but to a Latter-day Saint, while death brings sorrow into our homes and our hearts, that sorrow is more or less of the same nature that we feel when we are temporarily called upon to part with our dear ones who are going out into the mission field or who are moving away for some time. That awful anguish that I have seen exhibited by those who know not the truth I believe never comes into the heart of a true Latter-day Saint.

It has fallen to my lot to part with two wives, to part with a beloved mother, to bury both of my sons, one daughter, and most of my life-long friends, and yet I do not believe that I have suffered at all in comparison to what I have seen others suffer who know not the truth.

I remember attending the funeral of a gentleman in Salt Lake, a very dear friend of mine not of our Church, whose wife was a life-long member of another church, and the anguish of that woman at that funeral, the almost frantic anguish that nearly drove her wild, and the mourning and the sorrow for months and months that that woman experienced, convinced me beyond a shadow of a doubt that her faith utterly failed in comforting her heart.

Some months after the death of her husband I happened to be visiting at her home, and she invited me to sit down on the lounge. She wanted to tell me something. She told me that a short time before her husband had died he said to her that he did not want to break her heart, but "if it were not for the fact that you and your friends and your grandparents have been devoted members of another church I tell you what I would do: I would join these Mormons. We have lived among them for twenty-five years; they take care of their poor better than any other people in the world. They take care of their sick better; they visit the homes of their friends in the hour of sickness and sorrow and are like one great large family. They are in very deed brothers and sisters. There is nobody like them; and I would join them only I know it would break your heart."

Months later I wrote her and asked permission to go into the temple and do the work for her husband; and she called at my house and granted this permission and handed me some money to donate to the temple. I made up my mind, after a few years had passed, that I would have a conversation with her, and refer to the fact that we believed in marriage for time and all eternity. But just before I had made up my mind to have that conversation with her—she was living at the time in California—she passed away.

I was very sorry that I did not have the opportunity to talk with her because I had lived in hopes that she would see the necessity of being baptized herself. But shortly afterwards I learned that just before she died, when she was visiting in Utah, she called a president of a stake to her home there and said: "I cannot, I have not the moral courage to tell my children, having reared them in another church, that I have lost my faith and that I believe in the Mormon religion. I want you, when I am gone, to have your wife go to the temple and have the work done for me and my husband. Mr. Grant has done the work for my husband and I want you to have us married for eternity and sealed together."

Now, here was a woman whose life and that of her parents and her grandparents before her had been spent in another church, who, in the hour of her death, that supreme test that comes to the human heart, her faith in her religion, that knowledge that you and I possess, was lacking; and of that comfort that comes to my heart in the hour of death and to yours, she was entirely void; and the very death of her husband, I am convinced, caused her to reflect and to pray and to study and look into the truth to that extent that before she passed away she wanted to be counted as a member of the Church of Christ.

I regret that she did not have the moral courage to come out boldly and acknowledge her faith and go down into the waters of baptism during her life, but I am glad she was anxious to have the work done. I am pleased to say that it was done for her and her husband, and I am pleased to say I had the privilege of performing the sealing ordinance for that couple.

I am thankful for the Gospel, beyond all power with which God has endowed me to express my thoughts; for this is the Gospel, the glad tidings of which the voice out of the heavens bore record unto us—that He came into the world, even Jesus Christ, to sanctify the world and to cleanse it from unrighteousness, and to save all the creatures of His hands, to save all except those that deny the Son after the Father has revealed Him. This Gospel is for all, and it helps all who embrace it with full purpose of heart to meet the stresses of life with courageous assurance.



# MELVIN J. BALLARD



MELVIN JOSEPH BALLARD

## *A Beloved Apostle Departs*

By RICHARD R. LYMAN

*Of the Council of the Twelve*

This message, prepared at the suggestion of the First Presidency by Elder Richard L. Evans of the First Council of Seventy, and spoken as Alexander Schreiner played Brother Ballard's favorite and oft-sung hymn, was the first public announcement that the Church had suffered a great loss—and Zion was in mourning.

Ten days before, Brother Ballard had been filling Church appointments on the east coast—speaking, traveling, counseling. His customary vigor and perennial good health made the news of his death seem incredible to unwilling ears, but the fact was there to be faced—the man whose natural determination it was never to meet defeat was dead.

In death as in life he fought valiantly to the end. The incessant persistence of the man not to fail, never to quit, characterized him in his final struggle with a disease which, it is said, has always proved fatal—acute leukemia. In ill health at the conclusion of an official tour of the New England States Mission, Brother Ballard was urged by doctors, by his friends, and by his devoted wife, who was his traveling companion, to give up driving his car, take the train home, and have

one of his sons come and get the automobile. But he did not see fit to do this. His very nature compelled him to fight on with all the strength and energy at his command.

But the long journey finished, and his home in Salt Lake City reached, he had a collapse so complete that during the week spent in the hospital before his death he hovered always near the brink. "Sleeping, we thought him dead; and dead, we thought him sleeping" is how President David O. McKay, one of those who kept his vigil at the bedside, describes that uncertain period. Brother Ballard never ceased to struggle with his might to conquer. Only in death did he meet from an incurable disease a difficulty he could not overcome.

And it is appropriate to ask why his faith which had healed so many could not and did not, especially when united with the faith of his brethren, heal Melvin J. Ballard himself. Under my own administration the sick have been healed in many cases where recovery seemed an impossibility. I have appealed to the Lord in great humility and earnestness for those ailing to be restored to health, with results in many cases that are positive mir-

**S**UNDAY evening, July 30, 1939, came this word during the 9:30 p. m. Church radio service over KSL:

It is with deep sorrow that we are called upon to announce the passing tonight of Elder Melvin J. Ballard, beloved member of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints. Death came shortly past eight o'clock this evening following a brief illness.

Born at Logan, Utah, on February 9, 1873, Elder Ballard was ordained an Apostle and became a member of the Quorum of the Twelve in 1919. Before then, and since, he has not spared himself from the rendering of any service in any quarter of the Church whereto he was called. The eloquent and fervent manner of his speech, the understanding sympathy with which he gave audience to all men, and the lovable kindness of his nature have made him cherished wherever his presence has been known. The Church has suffered great loss in his passing, as also has his family, to whom our sympathy is extended in their hour of bereavement.

Perhaps Brother Ballard's favorite hymn was the one he sang so often throughout the Church—"I'll Go Where You Want Me To Go, Dear Lord." It characterized him in life and in death. And we know that unto him shall be fulfilled the promise of the Lord—that "they shall rest from all their labors here and continue their works." May God, our Father in Heaven, bless the life and works of Elder Melvin J. Ballard, and ease the sorrow of all who mourn his passing.

THE BALLARD FAMILY  
AS THEY APPEARED  
OVER TWENTY YEARS  
AGO.





acles. Yet I have never appealed more earnestly, nor have I ever exercised more faith and authority in an appeal for a sick person to be healed than I did for Brother Ballard.

When administering I took time to tell the Lord of this man's faith and faithfulness. I explained in great detail his many virtues and his outstanding qualities, and said in my prayerful appeal how much he was needed by the Church, the stakes of Zion, the missions, the people everywhere, and by the members of his family.

Because our earnest appeals for his life were not answered, shall we lose faith? Shall we cease praying or administering to the sick? The sublimest moment in the life of the Savior was not when He healed the sick, or made the deaf to hear, or the lame to walk, or the blind to see, or even when he raised the dead. No! The sublimest moment in the life of Jesus, the Son of God, was when in the Garden of Gethsemane He offered His most earnest prayer. The situation with Him was so serious



MELVIN J. BALLARD AS A YOUNG MAN

that blood came from the pores of His body, and an angel from heaven came down and gave Him support. It was under these terribly distressing conditions that the Master offered up the most earnest prayer that ever crossed His lips. Then followed the sublimest moment in the lifetime of the Son of God when He added these words to His appeal, "But thy will, not mine, O God, be done." It was in that moment that Christ Himself reached absolute perfection. And behind the earnest appeal I made for our beloved Melvin J. Ballard to be healed, I did my best to have that same feeling and thought.



MELVIN J. BALLARD AMONG RUINS OF A TEMPLE BUILDING IN THE CITY OF OLLANTAYTAMBO, PERU.

That thus he died, more clearly reminds us that thus he lived. "Thy will, not mine, be done" was the leading harmony of Elder Ballard's life. It is to this spirit that his brethren in the Council of the Twelve pay tribute:

We have parted with a beloved associate, one who has won a dear place in our hearts as in the hearts of the whole Church and of thousands beyond.

Elder Melvin J. Ballard was the essence of unselfish devotion to the cause of Christ. No call was too heavy, no trip too long, no sacrifice too great, if thereby men might be blessed and brought nearer to the Lord and His plan of salvation. Of him it may be truly said that in season and out of season he was in the service of the Master.

Like Enoch of old he stood upon the high places and bore testimony to the divinity of Jesus Christ and made plain the path that men must walk to win eternal happiness. With a surpassing gift of eloquence and a fervor born of an unquestioning certainty of the truth of the message delivered through Joseph Smith the Prophet, he called men to repentance and warned them of the folly of sin. Young and old thrilled in response to his message, called him blessed, and sought a better way of life.

His soul as well as his voice poured forth music to lift mankind into lovelier lives.

With all his evangelistic power he was endowed with great practical understanding. He was wise in counsel, for he understood the temporal as well as the spiritual needs of man. He became therefore an efficient servant in various Church activities among youth, in music, for the establishment of the Church Welfare Plan, in organizing wards and stakes, and many others. Whatever the task might be, he approached it in humility and prayer, but with intelligent power.

Were it not that the Lord has need for him on the Other Side we feel assured that the mighty prayers of the Hosts of Israel for his recovery would have prevailed. We bow with grief in our hearts before the inscrutable but loving will of the Father.

But in joy we, his intimate associates, can declare that Elder Melvin J. Ballard was indeed an Apostle of the Lord Jesus Christ, and a mighty servant of the living God.

THE COUNCIL OF THE TWELVE,  
By President Rudger Clawson.

THE events of Melvin J. Ballard's life endorse every good thing that may be said of him. Twenty

years ago as a comparatively young man, but already a warrior tried and true in the preaching of the Gospel of Jesus Christ, he took his place at my right hand as a member in the Council of the Twelve Apostles. During these short but happy years we have been intimate and genuinely confidential friends. I have never seen in him a trace of anger or ill will. His round, strong face was often wreathed in smiles. His was that smile called "the countersign of friendship and nature's best antidote for trouble."

The thousands who filled the Tabernacle to overflowing at his funeral, the Boy Scout guard of honor, the full representation of the Tabernacle Choir, the countless expressions of sympathy and resolutions of respect from individuals and groups are unforgettable witness to the popularity he enjoyed wherever he went. One of his sisters called and said that twenty-six cars filled with relatives were coming to the funeral from Logan. Said she: "This will tell you something of the fondness and admiration the relatives of Melvin J. Ballard had in their hearts for this splendid man, their distinguished kinsman."

Everywhere he went he became acquainted with the people. His ability to remember people, their faces and names, was most remarkable. If a stake president or one of his counselors, or a bishop or one of his counselors, or a patriarch or any other person holding an important place in the Church was wanted during a General Conference, Melvin J. Ballard could run his eye over that great gathering of Church officials who filled approximately half of the main floor of the Tabernacle and tell whether or not the individual was there. Small

(Continued on page 569)

# The "Isaiah Problem"

## IN THE BOOK OF MORMON

By DR. SIDNEY B. SPERRY

*Of Brigham Young University*

DEALING WITH SOME CLAIMS OF "HIGHER CRITICISM"  
AND EVIDENCES FOR THE ACCEPTED VIEWS.



THE Book of Mormon quotes twenty-one whole chapters of Isaiah and parts of others. In the light of modern Biblical criticism these quotations raise problems that have a serious bearing on the integrity of the Nephite record as a whole. It is believed, therefore, that a presentation of the literary problem of Isaiah and its bearing on the Book of Mormon will be of general interest.

As Professor A. B. Davidson pointed out many years ago, for nearly twenty-five centuries no one dreamt of doubting that Isaiah, the son of Amoz, who lived in the eighth century B. C., was the author of the whole book that goes under his name. That is to say, the literary unity of Isaiah was not doubted until comparatively recent times. There is no evidence that the ancients who lived a few hundred years after Isaiah's time knew of any problem in connection with the great prophet's writings. The Greek translator of Isaiah whose work is part of the Greek Bible (Septuagint) probably made his translation about 200 B. C., but betrays no sign that the sixty-six chapters of the book are not all Isaiah's work.

Jesus Ben-Sirach (See the Apocrypha, Ecclesiasticus 48:20-25), who wrote about 180 B. C., cited Isaiah as one of the great characters of Hebrew antiquity and quoted enough from the prophecy to indicate that by the beginning of the second century B. C., it had reached the form in which we now know it.

The first doubt concerning Isaiah's unity seems to have been expressed by Ibn Ezra, who lived in the twelfth century A. D., and not again until the eighteenth century, when the critical disintegration of the book began. Koppe in the year 1780 expressed doubt as to the genuineness of chapter 50. In 1789, Doderlein threw suspicion on the Isaianic origin of chapters 40-66. Then Justi, and after him Eichhorn, Paulus, and Bertholdt enhanced the suspicion that it was not genuine.

The result attained by these scholars could not help reacting upon the first part of Isaiah. Rosenmuller, who, as Professor Franz Delitzsch points out, is everywhere very much dependent on his predecessors, was the first to deny to Isaiah the prophecy against Babylon in chapters 13:1 to 14:23. In this judgment Justi and Paulus concurred.

At the beginning of the last century Eichhorn denied the genuineness of the prophecy against Tyre in chapter 23, and, together with the great Hebraists, Gesenius and Ewald, denied the Isaianic authorship of chapters 24-27. Eichhorn's excuse for denying the genuineness of the latter four chapters was that they contained plays upon words unworthy of Isaiah; Gesenius found in them an allegorical proclamation of the fall of Babel. Ewald trans-

ferred them to the time of Cambyses (c. 525 B. C.).

Gesenius also ascribed chapters 15 and 16 to some unknown prophet. Rosenmuller then quickly disposed of chapters 34 and 35 because of their relationship to chapters 40-66. In 1840 Ewald questioned chapters 12 and 33. It will thus be seen that by the middle of the nineteenth century some thirty-seven or thirty-eight chapters of Isaiah were rejected as being no part of that great prophet's actual writings.

In 1879-80 the famous Leipzig professor, Franz Delitzsch, who for many years had vigorously defended the Isaianic origin of the whole book, yielded to the modern critical position. But he did so "with many hesitations and reserves" in a manner unsatisfactory to the divisionists, "unbiased, and indeed unaffected, by critical considerations."<sup>1</sup>

SHORTLY after this time (1888-90), Canon S. R. Driver and Dr. George Adam Smith did much to popularize the new critical position in Great Britain.

Since the year 1890 the devious criticism has become more vigorous and microscopic than ever. The work of such prominent scholars as Cornill, Marti, Stade, Guthe, Hackmann, and Duham on the continent, and of Cheyne, Gray, and others in Great Britain and America, has still further served to throw doubt in some quarters on the unity of Isaiah. Fifty years ago chapters 40-66 were admitted to be a unity, though not from Isaiah. They were designated as "Deutero-Isaiah" or better, "Second Isaiah," the unique product of some wise but anonymous sage who lived in Babylonia.

But in the hands of the critics the

<sup>1</sup>See translator's statement in the third edition of Delitzsch's *Biblical Commentary on the Prophecies of Isaiah*, Rev. James Denney, B. D.



unity of "Second Isaiah" was also doomed to vanish. Deutero-Isaiah was limited to chapters 40-55 and a new division, "Trito-Isaiah," comprising chapters 56-66 was invented.

More recently Dr. Charles C. Torrey has written of the partition of Deutero-Isaiah (chapters 40-66) in the following words:

The result has been to make a great change, in successive stages, in the critical view of the Second Isaiah, affecting the extent and form, and therefore of necessity the general estimate, of the prophecy. In the hands of those scholars who now hold the foremost place in the interpretation of Isaiah, the series of chapters beginning with 40 and ending with 66 has become an indescribable chaos. The once great "Prophet of the Exile" has dwindled to a very small figure, and is all but buried in a mass of jumbled fragments. The valuation of his prophecy has fallen accordingly; partly because a brief outburst, with a narrow range of themes, can never make a like impression with a sustained effort covering a variety of subjects; and partly because the same considerations which governed the analysis of the book have necessitated a lower estimate of each of its parts.<sup>2</sup>

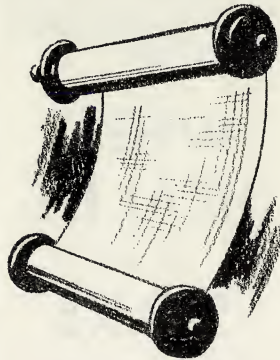
After giving a brief history of the disintegration of Isaiah 40-66 in his book, *The Second Isaiah*, which all interested in the subject should read, Dr. Torrey continues:

The necessity of making the division into "Deutero-Isaiah" (chapters 40-55) and "Trito-Isaiah" (56-66), with all that it involves, would of itself be a sufficiently great misfortune. That it is not possible to take this step without going still farther, the recent history of exegesis has clearly shown. The subsequent dissection of "III Isaiah" is a certainty, while that of the curtailed II Isaiah is not likely to be long delayed. We have here a good example of that which has happened not a few times, in the history of literary criticism, where scholars have felt obliged to pare down a writing to make it fit a mistaken theory. The paring process, begun with a penknife, is continued with a hatchet, until the book has been chopped into hopeless chunks.<sup>3</sup>

Torrey accordingly proceeds to show in a very scholarly way that chapters 34, 35, 40-66 of Isaiah are a unity.<sup>4</sup>

Those scholars who in times past have denied the unity of the book of Isaiah may be divided into two groups, moderates and radicals. For convenience, as well as for its inherent interest, I present herewith a list of chapters and verses in Isaiah rejected by the moderates as coming from the pen of that prophet. The scholars represented in this group are Driver, G. A. Smith, Skinner, Kirkpatrick, König, A. B.

Davidson, and Whitehouse. They throw out 11:10-16; 12:1-6; 13:1 to 14:23; 15:1 to 16:12; 21:1-10; 24-27; 34-35; 36-39; 40-66. Of a total of 66 chapters they believe some 44 were not written by Isaiah. If we look over the results of the radical wing of the critical school we find it more convenient to list the verses they believe were genuinely Isaiah's. The radicals are represented by such men as Drs. Cheyne, Duhm, Hackmann, Guthe, and Marti. They accept 1:2-26, 29-31; 2:6-19; 3:1, 5, 8, 9, 12-17, 24; 4:1; 5:1-14, 17-29; 6:1-13; 7:1 to 8:22; 9:8 to 10:9; 10:13, 14, 27-32; 14:24-32; 17:1-14; 18:1-6; 20:1-6; 22:1-22; 28:1-4, 7-22; 29:1-6, 9, 10, 13-15; 30:1-17; 31:1-4. Only about 262 verses of a total of 1292 in Isaiah are considered to be



the genuine product of Isaiah. The above named scholars were by no means the only ones who helped to dismember Isaiah, but they were probably the most influential.

HAVING now indicated the course and amount of the dissection of Isaiah it will be well to point out some of the reasons why the critics have dismembered the work of the great prophet.

No attempt will be made to be exhaustive because the literature is too vast.

1. A two-fold postulate is made to the effect that a prophet always spoke out of a definite historical situation to the present needs of the people among whom he lived; and that a definite historical situation shall be pointed out for each prophecy.

One scholar has said: "It is a first principle that the historical horizon of a prophet belongs to his

own time. He takes his stand in his own generation and looks onward from it." Put into plain English, this scholar meant that a prophet cannot see beyond the horizon of his own times. With some exceptions the critics who dismember Isaiah openly or tacitly deny the predictive element in prophecy. In the third edition of his commentary mentioned above, Professor Delitzsch says:

The newer criticism bans all who still venture to maintain Isaiah's authorship as devoid of science, and indeed of conscience as well. To it, that authorship is as impossible as any miracle in the domain of nature, history, and spirit. In its eyes only those prophecies find favor, of which a naturalistic explanation can be given. It knows exactly how far a prophet can see, and where he must stand in order to see so far.<sup>5</sup>

According to such views it would be impossible for Isaiah, living about 700 B. C., to speak of Cyrus by name, who lived about 540 B. C. Consequently those sections of Isaiah connected in any way with Cyrus (44:28; 45:1) are dated late, i. e., during or after the Persian king's lifetime. And in general, since chapters 40-66 appear to the critics to have the exile as their standpoint with a change in place, time, and situation, they cannot possibly have come from the pen of Isaiah. Therefore "The Great Unknown" is invented to take his place. As we have already pointed out, even he has subsequently to share his glory with other unknowns as ingenious and plausible theories were invented to explain the Biblical text.

2. The literary style of those chapters held not to be from Isaiah is very different from those which are admitted to be that prophet's.

Professor S. R. Driver explains the significance of this point as follows:

Isaiah shows strongly marked individualities of style: he is fond of particular images and phrases, many of which are used by no other writer of the Old Testament. Now, in the chapters which contain evident allusions to the age of Isaiah himself, these expressions occur repeatedly; in the chapters which are without such allusions, and which thus authorize *prima facie* the inference that they belong to a different age, they are absent, and new images and phrases appear instead. This coincidence cannot be accidental. The subject of chapters 40-66 is not so different from that of Isaiah's prophecies (e. g.) against the Assyrians, as to necessitate a new phraseology and rhetorical form: the differences can only be reasonably explained by the supposition of a change of author.<sup>6</sup>

(Continued on page 564)

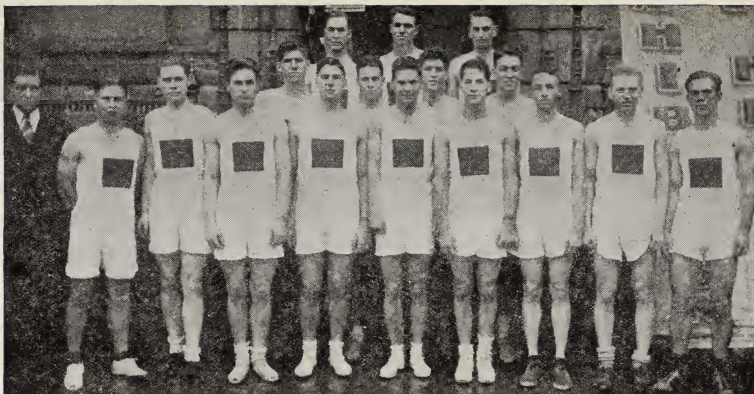
<sup>2</sup>C. C. Torrey, *The Second Isaiah*, pp. 41.

<sup>3</sup>Ibid., p. 13.

<sup>4</sup>Torrey is one of the greatest scholars of our day. There is food for thought in the fact that his views are so out of harmony with other radical critics who partition "Second" Isaiah.

<sup>5</sup>Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, (translated from third German edition), Vol. II, p. 62.

<sup>6</sup>S. R. Driver, *An Introduction to the Literature of the Old Testament*, (New Edition, 1923), p. 238.



A GROUP OF FORMER BRITISH MISSIONARIES WHO RAN FROM BIRMINGHAM TO KIDDERMINSTER DURING A CHURCH HEALTH EXHIBIT IN 1935.

Back row, left to right: Elders Barton, Carig, Marriot.  
Center: Elders Levitt, Thomas, Badger, Stevens.  
Front row: Elders Lyman, Richards, Boyce, Gummell,  
Young, Butterworth, Cannon, Bybee, Smart.  
Extreme left: Dr. Woodruff.

FOR many years I have felt there is a need for a more systematic program safeguarding the health of the traveling Elders in our mission fields. As a rule, missionaries are in fine physical condition when they arrive in their fields of labor; but, having arrived, they sit down. No matter how energetic they may be as missionaries, nor how enthusiastic; no matter how much tracting they do or how many meetings they may attend, they sit down. The more or less active life of the tennis court, baseball or football field, basketball or track teams, is entirely changed and there is general relaxation which is neither spiritually, mentally, nor physically desirable for the boys.

In September, 1935, the author was invited by Elder Joseph J. Cannon, then president of the British Mission, to make a circuit of the district conferences, with the health needs of the missionaries in mind. At Rochdale, during a four-hour session of unusual spiritual blessing, a plan of mission-wide scope was adopted.

A first bulletin outlining the foundation principles was presented by the author to the Elders the following day and unanimously accepted. The program included a morning run, carefully regulated at first as to speed and distance, a cold rub-down immediately upon the end of the run at the lodge, followed by breathing and resistance exercises. The run was to be gradually increased both as to time and distance until at least one mile was covered. That the run should end at the lodge with free perspiration, in order that the cold rub-down could be taken on a warm body, was stressed.

## WHEN HEALTH IS AT STAKE

By DR. JAMES  
LLOYD WOODRUFF

APPROXIMATELY TWO THOUSAND OF THE FINEST YOUNG MEN OF THE CHURCH ARE CONSTANTLY AND RADICALLY CHANGING THEIR HABITS OF LIVING IN THE MISSIONS. PERMANENT GOOD OR PERMANENT DAMAGE MAY RESULT, WHICH IS THE CONCERN OF THIS ARTICLE, DESCRIBING A NOTABLE EXPERIMENT.

As a preliminary, each Elder was examined and a careful physical record made. These examinations demonstrated the truth of the relaxation theory. The let-down was so serious in some cases that special building-up exercises were

prescribed to bring the Elder back before he could start on the regular health program.

A BACKGROUND of some years as an examiner for gymnasiums, schools, and clubs, where thousands of records were kept, gave sufficient material for comparison with the Elders examined. The general physical tone was much below the average. One particular example stands out: a young Elder who was an all round athlete before leaving his home for the mission field. He made his mark in football, baseball, basketball, track, boxing, and pole vault. After being in the mission field eight months he put on thirty pounds and was generally inert. His heart beat only forty-eight to the minute and the general subtonicity corresponded. He felt well but was sleepy and did not have the verve which characterized him before leaving home. He was a splendid missionary, eager and enthusiastic in all his Church duties. It was only in his physical well-being that there was a let down.

This condition of subtonicity—so general in missionaries who have been in the field six months or more—is notably absent in those just arriving from home. It gradually increases, as the months slip by, but after ten or more months there seems to be little change.

At first the program aroused some resistance, as a number of missionaries did not see where it fitted into the schedule of missionary work. A few explanations and a try-out converted the most skeptical. Many thought the cold rub-down would be difficult as few of the lodges had baths, none had showers. It was

(Concluded on page 373)



# NO SALE!

A SHORT  
SHORT  
STORY

By MARY  
ELIZABETH BOUCK



DAN SPELLMAN was discouraged. "Everything," he muttered to himself, "holds me down. I never get a break." He turned back to the house, avoiding from force of habit the rotten boards in the walk, and slumped down on the porch steps. He drew the letter from its envelop again and started to unfold it; then thrust it back into the envelop. No need to read it again; he knew what it said: His sister, Libbie, recently widowed, was going to move in on him. "As if," he exclaimed in exasperation, "I don't have it hard enough just to keep myself going! Why can't she go to Charley's folks?" But even as he said it, he realized deep in his own heart that if Libbie were alone and poor she belonged with her brother and not with her in-laws. To do him justice, it wasn't that he had any real resentment against Libbie; it was only that the idea of the added financial burden appalled him.

For years Dan Spellman had saved every penny he could possibly lay hands on in his endeavor to "get ahead," as he termed it. He never wasted anything; he never gave anything away; he belonged to no clubs. But money kept getting scarcer and scarcer. And now here was Libbie coming to live with him!

He arose from the sagging steps and went into the house. Everything was shabby, from the window shades to the furniture. Well, perhaps when Libbie saw how he was fixed, she'd realize that he couldn't possibly support her and would make other arrangements. With that, his first impulse to tell her not to come gave way to the idea of letting her decide for herself that she couldn't stay.

He picked up an old lard pail from the kitchen table and went out to the back yard. He'd pick a few cherries and sell them. Better get what he could from the cherries; he'd have no peaches at all this year.

With his pailful as samples he set out around the neighborhood. But his usual "luck," as he was wont to term it, accompanied him. Nobody wanted cherries. If they hadn't already bought, they weren't buying; and several people were out. Discouraged, he turned back home. He had walked blocks in the hot sun and not an order! And he *must* find some way to dispose of those cher-

ries. He couldn't afford to let them rot on the trees.

At the corner of High Street he met little Betty Smythe. Smythes were Dan's neighbors across the street and he and Mr. Smythe sometimes worked on carpentering jobs together. They were nice people, and Betty was a nice child. Dan hadn't tried to sell his cherries there; they had never bought any from him.

"O! What grand cherries!" exclaimed Betty as he overtook her. "And they're dee-licious," she added, after sampling the handful Dan offered her.

Dan smiled as he noticed her stained lips. "You can have 'em all," he said on impulse. "Just bring my pail back." After all, he might as well give those few away since he couldn't sell them. And again his spirits sank.

It was while he was eating his supper that Betty returned the pail. She stood in the doorway, her eyes not quite accustomed to the comparative darkness of the room, and extended a plate toward him, a plate on which reposed a large piece of pie. Dan could hardly believe his eyes—it was so long since he'd had any pie. But Betty spoke cheerfully, "Mama says thank you for

the cherries, and here's a piece of the pie she made from 'em."

It wasn't till she set the plate on the table that Dan found voice to reply, "You give her my thanks. And she can have more cherries if she wants 'em."

AFTER the child had left he realized what he had done. "Givin' away my cherries when they're all I got to sell this summer," he muttered to himself. "Well, maybe she won't want but a few. Anyway it was wuth it," he concluded as he took a large bite of the pie.

However, Dan little realized what he had started. Next morning while he was picking cherries to take to the store where he hoped Nick Eldridge would sell them on commission, Mrs. Lovett came. She was Mrs. Smythe's sister.

"Oh, Mr. Spellman," she called cheerfully as she came under the tree where he was picking, "I've come begging."

"You've come to a poor place," returned Dan, growing apprehensive.

"I just want a few of those delicious cherries like you gave my sister yesterday," she explained. "I'm having guests to dinner and I want to make a cobbler."

"Sure, help yourself," said Dan, but fear smote him. Suppose all the neighbors came asking for fruit?

He pondered the problem over his dinner, and decided he'd better not give away anything more. "She didn't even offer me any cobbler," he thought.

That night when he was cleaning up after his meagre supper, Mrs. Lovett came again. "Mr. Spellman," she asked, "have you any more cherries?"

"Yes—no—that is—" stammered Dan, hardly knowing what to say to such a direct question.

"If you have," she continued without noticing his perturbation, "my guests want some. They'd like a bushel."

A bushel! His heart gave a bound. That was a real order. "Yes, yes, I have 'em," he told Mrs. Lovett. "I can pick 'em in the morning." My! But he was glad now that he'd given Mrs. Lovett those few for her cobbler.

The next week Mrs. Lovett came  
(Continued on page 559)

# OLD "JUNIPER JARDINE"

By H. V. HALL

ON Cottonwood Ridge in the Wasatch mountains bordering Logan, in Utah, stands a red juniper which is twenty-six feet eight inches in circumference, forty-four and one-half feet high, estimated to be more than three thousand years old. Since trees of this variety rarely live more than five hundred years, this one has become celebrated. It has been called, "The Old Juniper," "Old Utah," and "Old Juniper Jardine." The latter, the accepted name, was given it in about 1924 in honor of William Jardine, a former graduate of the Utah Agricultural College at Logan, who at that time was Secretary of Agriculture of the United States. The following story is based on a visit made to the tree by the author and upon information obtained from Dr. George R. Hill and Maurice B. Lindford, both formerly connected with the Botany Department of the Utah Agricultural College:

FLICKERING shafts of firelight chased dark shadows in and out among the willows along the banks of Logan River. The river played an accompaniment as it dashed over the rocks. A dozen Boy Scouts, having finished their evening meal, had piled the fire high with sagebrush and seated themselves cross-legged around it. Scoutmaster Ben Brooks was speaking:

"Once upon a time—no one knows how long ago—high upon the slopes of a mountain, sat a mammoth boulder. It was polished, rather than worn, by the grinding of wind and rain. So long had it stood thus imbedded in the limestone ledge, withstanding the forces of erosion without flinching, that it had begun to think that no power on earth could do it harm.

"One day a tiny black speck came drifting through the air and chanced to fall upon the rock. Night came and with it a heavy dew, which allowed the speck to fasten its tiny tentacles around the almost microscopic particles of its host so firmly that it could not be blown away. A few days of warm, wet weather followed and it grew into a little black blotch. Such a harmless intruder, strange that the rock should feel uneasy.

A LIFE OF EASE OFTEN MEANS EARLY DECAY. THIS IS TRUE OF MEN, AS IT IS OF TREES—AND HERE IS A STORY OF A FIGHT FOR LIFE.

He laughed it to scorn, ashamed of himself for such a feeling. As time wore on, the spot grew, almost imperceptibly even to a rock, for few indeed, in the years to come, were the hours given it to absorb a little moisture, dissolve plant food from the rock with its enzyme, and spread its cautious growth into the thin, hard layer which it formed.

"I know what that was," challenged Pert Rogers, ever on the alert. "That was the crustose lichen you told us about today."

"Yes," continued Mr. Brooks, "the first of the lichens to begin growth on any barren rock surface. The little black spot became almost forgotten in those countless days of little disturbance which followed. Had the old rock taken the trouble to observe closely, he might have noticed that quite a part of his face was becoming covered with black. He would also have noticed that bright orange and yellow spots had begun growing atop the black ones. These were thicker and required more moisture. They also grew faster and dissolved the rock more readily. Their greater need for moisture was answered by their ability to retain more moisture. These are called foliose lichens. But the rock did not think about these things with their possible damaging effects upon him.

"One day following a long October rain the sky cleared suddenly and the frost came. In olden days the rock would have dried quickly, so as not to be affected. This time, however, he remained wet. He could feel the particles of water forming into ice crystals right beneath his very surface. He soon found that when water freezes into ice it expands. He fought desperately to avoid being broken, but the strain was too great. A crack, ever so slight, snapped right through the middle of him, from top to bottom.

Rains that followed sent water down into the crack and frost pried it wider. With each widening, soil filled the added space until in places it was about one-twentieth of an inch wide. Then a little green cushion appeared along it."

"Oh, that was moss," supplied Reggie McCann. "We saw some on our hike today. It grows only during warm, wet weather. The rest of the time it just dries up and waits for water and sunshine."

"Right," complimented Scoutmaster Brooks, "and as the moss grew it collected soil. The action of frost was able, in many centuries, to push the crack out into a crevice about an inch and a half wide.

"Now, Chuck the chipmunk had been playing aimlessly over the old rock all summer. But one day in autumn he felt an irresistible urge to gather and store food. So this day he came haltingly, sniffing the air and scanning the earth. With a start, his eyes caught sight of the crevice in the rock. The top part had been filled with earth and debris, leaving a dark, dry cave beneath. He surveyed it with eyes, ears, and nose as cautiously as though he had never seen it before. 'Just the thing,' said Chuck half aloud. Then the work began. He fitted here and darted there, always on the lookout for enemies, chattering and carrying cedar berries all the while. When the task was nearly completed and he had about two quarts of ripe nuts safely tucked into storage, Chuck awoke one morning to find the mouth of his home blocked with snow. 'A little early for winter, I think, but I couldn't have done much more anyway.'

"The snow piled high and frost took a death grip on everything within its frigid grasp. But Chuck kept warm and snug with plenty to eat. Yes, he had more than he could eat, for when the warm sun of spring began to melt his icy barricade, there were berries left. As the snow receded and the ice melted, water began to creep down the walls of the cave, making it unfit for a dwelling place. Chuck moved out—just in time, too, for he had no sooner left than the ceiling collapsed and spoiled his home forever. The berries



left over from Chuck's store became wet, and were then cracked open by spring frosts, so that when warmer weather arrived, a row of fuzzy, green heads came through the soil along the crack—a family of young junipers.

"The old rock mumbled sadly to himself. 'So it's come to this, has it? And it all started away back that time when I harbored that innocent-looking little black speck of a lichen. I was young and strong and handsome and bold. It grew on me like a bad habit. I thought it fun at first. I thought I could throw it off any time I wanted to. Now look at me. Blotched, scabby, rough, all over my face. My body filled with little seams and cracks. Chips lying all around me scaled off by the frost. That big crack running right through the middle of me. Played host to a chipmunk. Then this nest of little trees taking possession of me. Yes, I have many weaknesses, all right, but I'm still the rock monarch of the mountain, and I'm going to fight this latest enemy with the last ounce of my strength.'"

"How long ago was that?" asked Jerry Jones.

The Scoutmaster pondered a moment. "According to the record of annual rings which the tree has kept in his trunk, it was about the time that Moses led the Children of Israel across the Red Sea out of their Egyptian bondage.

"The little trees had not lived long until they realized that life on this earth held some stern realities which meant a struggle for existence. When the blistering days of June arrived, the scanty soil of their nursery was insufficient to hold the small amount of moisture necessary to carry all of them over the dry days of early summer. By the middle of July, when the thunder showers began, all of those living on the ends of the row, and many of the others, had perished of thirst. Of course, some of them had never been strong anyway.

**D**ROUTH ended, those remaining were quick to forget the trials of hard times and spend all their energy reaching outward and upward. They didn't mourn the loss of their brothers and sisters. They were relieved to have the added room in which to grow and expand. Indeed, not many years had passed before the contest to see who should die and give way, or live and dominate had become so intense as to

cause enmity, each one with all the rest. And so they pushed, pinched, and crowded each other until but two were left.

"These two stood hardened and gnarled, mere saplings, each grimly awaiting the day when the other should succumb to the rigors of life and leave the precious spot to him alone. At length came a year when little snow had fallen in the winter and the hot days of June gave way to the scorching weeks of July and



OLD "JUNIPER JARDINE"

August. Then October and November came along to freeze the thirsty rootlets. Many a fine sapling neighbor to whom early life had been more gentle lost all signs of life while the two in the rock struggled on, each pitted against the other, until the one whose roots were a little more active and daring, as well as a little more fortunate, had reached beyond the crack into the soil outside. There, deep beneath the surface, was moisture. The other died. It seemed for a time that the fight was ended. Then the space left by the one was filled by the other. Then only was he to discover that the enemy which he and his fellows had been fighting so desperately was the rock, the very rock which had furnished him with such a protecting cradle in his infancy. All his life he had been fight-

ing against these narrow confines and he couldn't see that he had widened them a bit. He had whipped mere trees. Now he must be stronger than a stone. So he patched his broken root system, sent new roots into deeper soil and crevices among the rocks, everywhere hungrily searching for food and moisture. He padded himself above and below ground with a thick, spongy, impervious layer of bark, for he had come to know that he was destined to fight for life against the old rock, the battle-scarred veteran of the mountain.

"The complete history of this tree and its struggle must be read from the tree itself. Stories of great storms, of fires, of erosion of the mountain upon which it stands are in the autobiography. Huge branches torn from his side, fire scars burned into his ankles, and mighty roots once buried in the crevices of the limestone, but now left extending in mid-air—these and many other pages lie open for him who will read. All this has been in progress now for about three thousand years, and if you could have watched it closely for the life-time of any of the old men you know, you might have seen the crack widen about two inches. When the tree was left alone he was about two hundred years old and two inches in diameter. For the next twenty-seven hundred years he grew along at the rate of about three inches each hundred years. The roots were flattened, knotted, and twisted into numerous uncomfortable shapes, but the tree grew at almost the normal rate. Grudgingly but steadily the rock gave way. In about 1850 a fire swept the hillside and left many charred stumps where trees had been. Evidently the rock had served as a barrier, for the juniper was not killed. A good many of his limbs were destroyed and his trunk was damaged, however, and since that time he has grown very slowly."

"Well, how long do you think the fight will last, and who do you think will win it?" This from Bud Kilgore.

"It's hard to say how long it will last," pondered the narrator. "Since its discovery in 1923 by Maurice Lindford, its position has been made known to the U. S. Forest Service. A fence has been placed around it to protect it from civilization. This has not been easy, for souvenir hunters are not always kind to grand old trees. As to who will win,

(Concluded on page 599)

# FARMER PREFERRED

By LAREE SPENCER

PROFESSOR JONATHAN D. (JOHN) JONES bounded up the wide mountain of steps fronting his house three at a time. After one look at his face, Marjorie, his wife, knew he hadn't heard the French screen door bang after him.

"Oh, Marge, I've something to tell you!"

By now Marjorie had the idea.

"Yes, I know; you're going to write a new book."

When John had that look there was nothing to be done except hold one's peace until the book was finished.

"Start packing, dearest; we're leaving the first of next week!"

Marjorie sighed; where did he hope to find atmosphere this time?

"The seashore?" she inquired.

John stared at her, blankly.

"The seashore?" Then he laughed.

"Heavens no. We're going out west—home! We're going to pay your folks and mine a visit."

"But why a farm? Your latest book, about farming, isn't even off the press."

Again John stared at her.

"What on earth are you talking about?"

"Why, the book you're going to write. That's what we're making the trip for, isn't it?"

John's chuckle evidenced relief.

"You had me stumped for a minute, Marge." He put his arm about her shoulders and lifted her chin.

"Listen, darling, there'll be no writing this time. We're going home for a complete change of atmosphere—a real vacation."

Marjorie was still unconvinced.

"But why a vacation at home? Don't tell me you expect to enjoy the visit—not after three years of reminding me how you despise a farm."

"Oh, it's not the farm itself that gets me; it's the hard work and worry of a farm. It's a swell place to spend a vacation. I don't know why we haven't done it before."

"BUT WHY A FARM? YOUR LATEST BOOK, ABOUT FARMING, ISN'T EVEN OFF THE PRESS." AGAIN JOHN STARED AT HER. "WHAT ON EARTH ARE YOU TALKING ABOUT?"

"What I'd like to know is how come we're doing it this year?"

Then John remembered he hadn't told her about the letter. "Of course, darling. Well, it's Aunt Sarah."

John drew a letter from his inner coat pocket.

"Here—I'll read you her letter that came this morning: 'Dear Jonathan: I hope your vacation plans are not made this year. I'm presuming they're not, so I'm offering you a challenge: Since your father's death five years ago I've tried unsuccessfully to get you back on the old homestead where you belong. Now, John, I dare you to come home and spend this one vacation. If at the end of that period you still think it advisable to sell the place I shall be ready to accompany you and Marjorie back to Boston. I shall look forward to seeing you soon, Love, Aunt Sarah.'"

Marjorie had the idea. "I know what she's up to. She thinks if you

get the soil in your shoes you'll not be able to shake it out."

"That's just it." John's eyes had a determined look. "I'm going to show Aunt Sarah the farm can't affect me. I'll plow up the ground and milk the cows for Aunt Sarah. I'll go over and thin your dad's beets. In fact, I'll take a turn at everything. And in the fall I'll be thankful I'm not a farmer—a slave and a fool."

THE Jones' house was a two-story frame, set well back from the road and fronted by a well-kept lawn. A neat, semi-circular tulip bed bloomed on each side of the front porch. Beyond were the huge red barn and other outbuildings, and the vast fields stretching a seemingly endless distance; some pasture land, a few patches of plowed earth sprouting young, green crops; vast, uncultivated fields. Here indeed was a kingdom.

And so it seemed to Marjorie as





she and John looked the place over. She wondered if John saw as she did a pathetic, neglected kingdom without a king. If so, what would be his reaction?

Together they explored John's old room. Aunt Sarah had completely redecorated it. The substantial old four-poster bed, however, was still there—with John's initials carved in the right head poster. Many new books had been added to those John had loved as a child.

Marjorie was moved to exclaim: "What an adorable room."

There was the picture of John seated upon Dolly, the young riding mare he'd been so proud of—his tenth birthday gift from his father. His old fishing rod and the high rubber boots he'd worn were also in evidence. John thrilled at the sight of his boyhood treasures.

Marjorie hadn't failed to notice the abundant shade tree outside the south window. Some loving parent had planned this room.

She turned beaming eyes upon John. "If we have a son, this will be his room!"

John seized her shoulders, bringing her face to face with him.

"What are you talking about, young lady? We're going back to Boston."

Marjorie blushed; why had she said that? Of course they were going back to Boston.

True to his word, John plowed a ten-acre field. Marjorie and Aunt Sarah walked out to meet him and look over his work. The aroma of freshly plowed earth reminded Marjorie of her own childhood. The long furrows, Aunt Sarah and Marjorie noticed, were straight and even.

John himself decided it wasn't such a bad job. "Well, there it is, Aunt Sarah. Jim can start planting tomorrow."

"Nothing doing; you're going to plant this field." Aunt Sarah was firm.

John rebelled. "I get you. You think if I have a wheat field of my own—"

"You're not afraid of yourself?" Aunt Sarah was enjoying the situation.

But John was not to be outdone. "Where's the wheat?"

One evening at the end of the first month they were finishing dinner. Aunt Sarah must have sensed the approaching crisis. She had combined her best Boston cookery with the tricks she'd learned since

her marriage to John's father. The meal was flawless.

John's sense of chivalry prompted him to speak: "I'd almost forgotten what a good cook you are, Aunt Sarah. When we get back to Boston, you can give our cook a few pointers!"

Aunt Sarah concealed her disappointment. Nothing seemed to touch John. He remained as immovable

John looked at Marjorie. "What do you suppose struck her?"

Marjorie hadn't time to reply, for Aunt Sarah could be heard arguing with Jim.

When Aunt Sarah entered, apparently a little better composed, she said, "I'd better give Jim a raise. When a hired man starts gossiping it's a definite sign of an inferiority complex."

John was astounded at Aunt Sarah's sense of humor. One minute she was keyed up to the storming point, the next she was actually reasoning.

Aunt Sarah continued, "Every time a farmer has a crop failure, old Titus Green buys up his property for about half its value—that is, it the farmer hasn't the nerve to tell him where to get off. I told him it was none of his affair if our land had been practically idle the past five years."

So Titus Green had wanted to buy the place!

"How much did he offer you, Aunt Sarah?" John ventured.

Aunt Sarah's disgust was evident: "Twenty thousand! Why, the place is worth thirty thousand without the stock and equipment."

John reasoned: Maybe she was right—half right, anyway. The place might be worth that much if cultivated and the proper drainage applied.

"That might be so, Aunt Sarah, but no one can expect full value on a quick sale. You might not get another offer this year or the next. You want to get the place off your hands before you leave for Boston, don't you?"

"Whoever told Jim I was leaving for Boston?"

"I suppose I did," John confessed.

John's heart went out to Aunt Sarah, but what he did not know was that she had been boasting to the neighboring farmers that he would be coming home soon to reclaim the land and make the place what it had been—or better. She resolved that he'd never know this.

"All right, John. I'll sell the place. I'll drive over to Titus Green's office next week and close the deal. You can visit Marjorie's folks a couple of weeks or as long as you'd like and I shall be ready to accompany you back to Boston when you've done your visiting."

JOHN tried not to think about the sacrifice this thing was costing Aunt Sarah. The sooner

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JOHN'S FATHER-IN-LAW STOOD STARING AT HIM. INSTEAD OF BEING GRATEFUL FOR THIS REVELATION, HE WAS UNREASONABLY RESENTFUL.

as the iron bars of a prison. A knock on the front door broke up Aunt Sarah's reflections. She started for the living room. Her voice drifted to the kitchen. Something annoyed her, it seemed. The front door banged. A moment later, Aunt Sarah stormed into the kitchen. "Where's that Jim?"

John and Marjorie said nothing. Then Aunt Sarah disappeared through the back door.

# The PROTESTORS OF CHRISTENDOM

## xviii. John Knox

By JAMES L. BARKER

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THE PURITANISM OF SCOTLAND BECAME THAT OF ENGLAND, OF NEW ENGLAND.

—THOMAS CARLYLE.

THE early life of Knox is obscure. Neither the place nor date of his birth is definitely known. He was probably born at Giffordsgate, either in 1513 or 1514. It is thought that he was a student at the University of Glasgow or, more probably, at the University of St. Andrews, which he may have left following the martyrdom of Patrick Hamilton. He became private tutor to the children of Hugh Douglas and to the son of the laird of Ormiston. It is also said that he entered the Roman priesthood and practiced as apostolic notary at Haddington. However, not much is known of his life before 1544.

During the minority of James V (1513-42), the reformed doctrines had been adopted in Scotland by many of the nobility. Henry VIII tried to induce James, the son of his sister Margaret, to join in opposition to the pope, but James concluded a marriage with Marie de Lorraine, the sister of the Catholic Guises, and formed an alliance with France. War broke out between England and Scotland and, following the victorious outcome for the English, James' seven-day old daughter, Mary Stuart, was betrothed by the regent Arran, with Edward, son of Henry VIII. Cardinal Beaton, however, secured possession of Mary (later Queen of Scots), forced the regent to give up the English alliance and the Protestant faith. It was during the persecution that followed that John Knox appears as an associate of George Wishart, a Lutheran, who had studied in Germany and taken refuge in Scotland.

It was in 1545 that John Knox came in contact with George Wishart. While Wishart preached, 532

Knox stood by ready to defend him, and he was with him on the evening preceding his capture by Bothwell at midnight. Wishart was burned as a heretic at St. Andrews. Cardinal Beaton, who had watched the sufferings of the martyr from his palace window, was assassinated shortly thereafter, supposedly by friends of Wishart. Knox took refuge with a group including those responsible for Beaton's death in the castle of St. Andrews and was chosen by them to be their preacher and minister. He declared that the awful lives of the Roman clergy, the corrupt doctrine of the Roman church, and the false pretensions of the pope proved that the church of Rome "was not the body of Christ," and he celebrated Holy Communion according to the Genevan pattern.

The castle of St. Andrews was taken by the French fleet, and Knox was sent to France, where he rowed, chained to his seat, in the galleys of the river Loire.

As elsewhere, religion and politics were closely interwoven in Scotland. After the death of Henry VIII, Mary (Queen of Scots), now five years old, was again betrothed to Edward, the new king. But hating a Protestant alliance and fearing for her safety, her mother, Mary de Guise, sent her to France and betrothed her to the heir of the French throne, later Francis II.

After Knox had suffered the rigors of the galleys for eighteen months, his release was secured by the government of Edward VI, and he went to Berwick on the Scottish border, where he preached for two years. Later he officiated at Newcastle with the title of royal chaplain. It is said that he refused the bishopric at Rochester because the English

church had retained too much of the Catholic worship.<sup>1</sup>

When Mary succeeded Edward on the English throne, Knox fled to Dieppe (France). At Dieppe, he married Marjory Bowes. In 1554, the English refugees who had fled to Frankfurt (Germany), called him to be their pastor. His excessive Calvinism (Puritanism) and criticism of the *Book of Common Prayer* shocked many of them and, after much strife with the party of Richard Cox, he left Frankfurt for Geneva (1556) to be one of two pastors of the English refugee colony there until 1559. However, in 1555-56 he was nine months in Scotland and, in 1557-58, ten months in Dieppe (France) where he organized a Protestant congregation. Miles Coverdale, the translator of the Bible, was a member of Knox's

<sup>1</sup>In England the beginnings of the Reformation were political rather than religious. After obtaining the title, "Defender of the Faith" by his defense of the Seven Sacraments against Luther, Henry VIII had continued to maintain the title with the sword and the gallows. He had married his brother's widow, Catherine of Aragon, the daughter of Ferdinand and Isabella, six years his senior. After many years of married life and the birth of six children, of whom Mary alone survived, Henry was led by his love for Anne Boleyn and the arguments of Thomas Cranmer (Lev. 18:16; 20:21) as early as 1527 to the conviction that the marriage with Catherine had been uncanonical, and that he was living in sin. Wolsey tried to secure an annulment of the marriage from Pope Clement VII who, fearful of Catherine's nephew, Charles V, refused the petition. The advice of the Cambridge professor, Thomas Cranmer, Henry secured an expression of opinion from the universities, favorable in part. He then charged all of the clergy with having recognized the authority of Wolsey as papal legate, contrary to an old statute of 1353. Though Henry had recognized this same authority, the clergy secured pardon by the payment of a huge sum of money, and in convocation, declared Henry "to be single and supreme Lord, and as far as the law of Christ allows, even supreme head" of the Church of England. The payment of annates (1532) to the pope without the king's consent was forbidden. In convocation, the clergy agreed to submit all new ecclesiastical legislation to a commission appointed by the king, and Parliament forbade (1533) all appeals to Rome. In the same year, Thomas Cranmer, Henry's choice as archbishop of Canterbury, was confirmed by Pope Clement. Two months later Cranmer rendered a decision that Henry's marriage to Catherine was null and void. While waiting for a decision as to the validity of his marriage to Catherine, Henry had already secretly married Anne Boleyn. Pope Clement threatened Henry with excommunication. Under pressure from Henry, Parliament (1534) forbade all payments to the pope and all recognition of papal authority, and passed the Supremacy Act declaring the king "the only supreme head on earth of the Church of England." Though he could not order to the priest-hood, Henry could appoint bishops, correct "abuses, redress 'heresies'" and was now put by act of Parliament in the place of the pope.

A number of Carthusian monks, Bishop John Fisher, and Thomas More, who denied the ecclesiastical supremacy of the king, were executed.

Another powerful motive for his opposition to the pope was Henry's desire for a declared heretic. Thomas Cromwell was authorized to visit and report on the condition of the monasteries and, following his unfavorable report, Parliament adjudged all monasteries having an annual income of less than two hundred pounds to the king, "his heirs and assigns, to do and use therewith his and their own wills."

In 1539, Henry secured the consecration of the rest of the monasteries. However, with the exception of the assertion of his own authority over that of the pope, Henry was an orthodox Catholic.

To show that he was orthodox, except in regard to the authority of the pope, Henry secured the passage of the Six Articles Act, asserting the doctrine of transubstantiation, communion in one form, celibacy for the clergy, and confession.

Such concessions as Henry did make to Lutheranism



Genevan congregation. In Geneva were born his two sons, Nathaniel and Eleazar.

For political reasons, Marie de Guise adopted a tolerant religious policy when Knox returned to Scotland in 1555-56. He praised her "moderation and clemency" in a letter to her and tried to win her support. However, he was cited by the bishops to Edinburgh to be tried for heresy. He obeyed the summons, but the bishops, receiving no support from the regent, dropped the accusation.

Back in Geneva again, he published a number of tracts bearing on Scotch affairs. One of these, *The First Blast of the Trumpet Against the Monstrous Regiment of Women*, was a violent attack on Queen Mary of England without forgetting Marie de Guise, the Scottish regent, and Catherine de Medici, all of whom were bitterly opposed to Protestantism; later it gave offense to Queen Elizabeth.

IN 1557, the most powerful members of the Reformed Party drew up a "Covenant" to defend the Pro-

testant faith. In this "Covenant," they designated themselves as the "Congregation of Christ" and the Catholics as the "Congregation of Satan."

Mary of England died November 17, 1558. If Elizabeth were considered illegitimate, as held by the Catholics, then Mary, Queen of Scots, was heir to the English throne in the right of her grandmother Margaret, the sister of Henry VIII. But possession of the English throne could be secured only by the aid of the strong English Catholic party. If Mary were to be considered a good Catholic and secure the sup-



JOHN KNOX

he made, like his marriage to Anne of Cleves, the sister of the wife of the Elector of Saxony, for political reasons: in 1536 he drafted ten articles recognizing three sacraments: baptism, penance, and the Lord's supper; and the Bible, the Apostle's, Nicene, and Athanasian creeds; and the four first councils as the standards of faith.

The young king, Edward VI, and the regent, the duke of Somerset, the brother of Edward's mother, Jane Seymour, were inclined by two strong motives to Protestantism: the defense of Edward's legitimacy and the desire for gain. In 1547, the endowed chapels for the saying of masses, the "chantries," were confiscated, the Six Articles of Henry VIII, Catholic in doctrine, were repealed, and images were removed from the churches. In 1549, the marriage of the priests was legalized. And Parliament passed the Act of Uniformity requiring the use of the *First Prayer Book* of Edward VI, largely the work of Cranmer. In most respects it is still the *Book of Common Prayer*, but it contained anointing the sick, prayers for the dead, communion at burials, and anointing and exorcisms at baptisms, soon thereafter to be abandoned.

The preparation of a creed was submitted to six theologians, of whom John Knox was one. They drew up the Forty-two Articles.

On the death of Edward in 1553, the country did not rally to the support of Lady Jane Grey, on whom the succession had been illegally settled, but acclaimed Mary, the daughter of Catherine of Aragon, though she was known to be Catholic. Parliament declared the marriage of her mother to Henry valid. Mary was married to Philip, the son of Charles V. The country became Catholic again by vote of Parliament but without restoration of the confiscated church property. Parliament repealed the heretical ecclesiastical legislation of the reigns of Henry VIII and Edward VI and reenacted the old laws against heresy. In the persecution that followed, Latimer, Ridley, Hooper, and some three hundred others were burned.

On the advent of Elizabeth, five years later (1558), Parliament voted the country Protestant again. Elizabeth was not religious, but in view of the Catholic attitude towards the marriage of her mother, Anne Boleyn, she favored the Protestant religion. Parliament voted a New Supremacy Act, making Elizabeth Supreme Governess of the church. Likewise, it set up the scriptures, the decisions of the four first General Councils, and its own decisions as tests of heresy.

Matthew Parker, the new archbishop of Canterbury, was ordained by William Barlow, John Scory, Miles Coverdale, and John Hocking. They had themselves been ordained bishops under Henry VIII and Edward VI. Episcopals affirm that this ordination preserved the apostolic succession; Catholics deny it.

The Forty-two Articles were revised and shortened to thirty-nine.

The Reformation in England was social and political, and in each case, the religion adopted by the sovereign determined the religion of the country.

port of the English Catholics, Protestantism must be suppressed in her own country. Following the marriage of Mary to Francis, her mother, Marie de Guise, felt strong enough to defy the Protestants. The laws against heresy were renewed. The Protestant preacher, Walter Mill, a former Catholic priest, was burned in his eighty-second year at Perth. A rebellion broke out, and Marie de Guise was obliged to grant religious tolerance. She also promised to return the French soldiers to France, but took advantage of Francis' ascending the throne (1559) to increase their number.

The Scottish reformers now invited Knox to return to Scotland. He landed at Leith on the 2nd of May, 1559. All of the Protestant demands were refused at a meeting of the nobility and clergy in Edinburgh. A number of Protestant ministers were summoned to come to Sterling for a trial and outlawed when they did not come. The re-

gent, Marie de Guise, had already assembled troops, partly French, and the Protestants were also taking measures to defend themselves. A week after his arrival, Knox preached against the mass in St. John's Church, Perth. While the congregation was breaking up, a priest began the celebration of the mass; a boy protested, was struck by the priest, and threw a stone, breaking an image, and the civil war had begun that was to cease only with the death of Marie de Guise in June, 1560.

KNOX was active as adviser in the negotiations with England and as preacher. He declared that the reformers did not desire to change authority, but to reform religion, suppress idolatry, and "to cleanse the temple." After the defeat of the Reformed troops at Sterling by the French troops, Knox declared that their cause must prevail, because it "is the eternal truth of the eternal God."

Taking their inspiration from Knox's preaching, his hearers destroyed crosses, images, stained glass windows, and monasteries. Knox is quoted as saying, "Destroy the nests and the crows will not return."

He declared against kneeling at the mass and took the position of Zwingli, Calvin, and the Puritans that all worship invented by the brain of man, without God's express command, is idolatry. "Partly through Knox's influence, in Edward's *Second Prayer Book*, while kneeling (at Communion) was retained, the existing rubric was inserted . . . declaring that by kneeling no adoration is intended either of the sacramental elements or of Christ's 'natural flesh and blood.'"

Alarmed at the efforts of the regent to restore the Roman faith, Knox persuaded the convention of Edinburgh (October 21, 1559) to depose her. At first, the Reformed party was beaten, but later, with the help of an English fleet, held its own. On her death bed, Marie de Guise advised the withdrawal of both the French and the English troops. They were withdrawn and the establishment of the Protestant religion or the retention of Catholicism as the national religion was left to the Convention (August, 1560), virtually a parliament acting without regent or king.

The Convention adopted the Scots

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<sup>1</sup>Henry Cowan in Hastings, *Encyclopedia of Religion and Ethics*, article "Knox."

# The NATIVE BLOOD

By ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltciesie, lived in a hogan, neighboring Husteete and his little son, Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—Beleeh thlizhen (Blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaniny Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteete and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteete. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteete's horses and herds and mingled them with his own, and burned down Husteete's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteete, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltciesie were out caring for the sheep, and as a rival for Eltciesie's favor there came Natawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo; and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to Peejo the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo—a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horse race and a foot race, which the Navajos won, but which proved merely to be bait for another race with higher stakes. At the big race the horse and runner backed by the Navajos came in last, but Peejo arrived on the scene from his far-away adopted home to advise that the white man's horse and runner were Navajo and he could prove it. Yoinsnez was induced by Eltciesie to seek Peejo's help, which he did in reluctant humility.

Peejo presented his evidence, and by the terms of the wager the issue was left in confusion, but it was finally decided to run the races again, for which Peejo brought in a black horse from Texas and the Badger imported a famous racehorse from the Pacific coast. Peejo also brought a trainer and began to get in shape for the foot-race. Then came Natawney Begay and challenged Peejo to wrestle and quickly threw Peejo on the first fall. Then Peejo brought the skill and all-consuming determination of a lifetime into play to win the next two falls—to the humiliation of Begay and the satisfaction of Eltciesie. Peejo also won the foot-race which Begay insisted on entering much to the latter's sorrow, and then while Peejo rested for the afternoon horse-race, Eltciesie insisted on his telling them the story of Blackhorse, which he did by revealing that Blackhorse was dead, but that this horse he now had was a colt of the former invincible steed.

## CONCLUSION

"THAT horse under the shed is Blackhorse's colt," Peejo explained. "The black mare is his mother—Tillego and Blueblazes are his brothers."

"What—" and the old man's eyes opened wide at this tremendous revelation, "the black mare—the bay mare—the white mare—these three colts, they are brothers?"

"That's why I took the black mare with me," Peejo interrupted. "I wanted all three of them, but I had to hurry away. When the black colt was born I had to name him Beleeh thlizhen. It had a sweet, homey sound, but I called him Beleeh, and the Colonel's men called him Billy—that's his name. I've been training him to run ever since he was a yearling. I've lived with him and loved him, and we've been Navajos together in spite of the white people and the schools and all the things so different."

"Why didn't you tell us this when father was hunting the whole country?" asked the shepherdess.

"Why ask for your curse on me and my dead people? I couldn't help it."

"It's well for him that he didn't tell us," and the old man shook his head in troubled recollection.

Peejo joined in the silent hush of their astonishment, and then spoke in English to Eltciesie: "With the exception of the Colonel, who has been my kind father, Billy has been

my dearest friend in all these lonesome years. After a vicious bull killed his mother, he and I were the only Navajos in Texas. He's fast, but he's not a world-beater. I didn't think he could win this race, and the Colonel was sure he couldn't, but I brought him here to prove what I tried to prove when we herded the sheep, that I never quit till I'm licked."

Jumping up he hurried over to the shed and threw his arms around Billy's neck, pressing his cheek against the stallion's great, soulful eye. Eltciesie had followed him instinctively, and she saw the deep attachment between the black horse and his master.

"There's just one person in all this big world—" and the Navajo boy paused while he tightened his arms around the stallion's arched neck, "there's just one person in all this big world that could get me to stake Billy on a race."

But the eager crowd, keeping its watches for three o'clock to come, knew nothing about Billy, nor the white bones over in the rocks. They talked about Beleeh thlizhen, though not one of them could pronounce the name correctly. They mouthed the name as they repeated the story to other visitors from half a dozen states.

"They say he is a phantom horse, that he used to hide in the mirage of this desert, and that somehow this strange, unsociable boy caught him and took him away years ago to Texas."

It was an unusual story, something about which to write a tale, or to relate to the folks at home. But the money staked on the black horse was all Navajo money, and the natives backed him as long as they could find takers or till their sack was empty.

"It's a snap," whispered a man from Flagstaff. "You're safe betting your last dollar on the bay. Bet two to one, three to one; you can't lose. These Navajos never saw a real race-horse before, and they won't believe they are seeing one now. They're plum warped on this black stallion; they think he's supernatural."

In the last four days Billy had led in the race for recuperation, but he hadn't quite recovered his native fire. Hazarding him when he was not yet fit hurt Peejo worst of all. Peejo's trainer had been concerned for him,



but Peejo's concern had been all for Billy.

After the foot-race, with an interval of four important hours, he felt an urge to ride Billy up the old trail where years before Yoinsnez and Begay had disappeared for the hunt. The wind had been rising since morning, and a dust-cloud behind the monuments to the southwest made them a vivid picture of years gone by. The two great hands there as constant sentinels through wind and storm, heat and cold, brought back some sweet element of life he had never felt since he rode there with Hustelee before death swept away his father's household.

But something native to the solitude, the rising wind, the mirage, got in Billy's blood like the desert air which had made his wild sire invincible. Some kindred element had found glad response in his native blood, and he champed the bit to be gone with the dust as it drifted past him.

And then he saw horses grazing on a slope; he lifted high his head and his flowing tail and sent his proud challenge down to them on the wind. A yellow mustang made defiant answer—Billy heard it—he pawed the earth, repeating his imperious call. He was himself again—he was more: he was *Beleeh thlizhen* on his native desert, harking with life-thrills back to Morocco, to Arabia, to the invincible foal of Ishmael's wonderful mare.

"Why didn't I think of this before?" Peejo demanded of himself, but he had no time to go farther, and he made Billy turn back.

AT THREE o'clock a cloud threw its first shadow over the crowd as the two horses came out for the race. Comet represented the achievement of selection and breeding at the hands of men who make their stock effeminate by shielding them from hardship and want. Billy was the result of selection by the stern hands of Nature where hunger and want eliminate the weak, permitting only the strong to survive.

Comet and his little jockey started down the track, but the Colonel drew Billy and his rider to one side, speaking earnestly in an undertone, yet not too low for the keen ears of the shepherdess.

"I hate it, boy," he said sympathetically. "I know how you feel, but you must get it clearly in your head, you've lost Billy. What I'm afraid of now is that you won't carry through like a good sport."

"Lost Billy!" Peejo repeated, clutching his fingers in the black mane.

"Sure—you've known that all along. I consented only when I saw that you knew it. There's not a ghost of a chance—Comet has no rivals. I'm afraid you've been building yourself up for a terrible disappointment."

"If that horse beats Billy," and Peejo bit off each word with desperation, "something'll happen here today that'll never be forgotten in the reservation."

He rode away in clench-jawed silence, his fingers still gripping Billy's mane, and the eyes of the crowd followed him wonderingly. When he emerged from the shadow into the sunlight, the black horse's coat glistened like metal armor.

The cherished binoculars availed nothing for the starting—the other end of the track was hidden in a cloud of dust, and the wind increased, carrying volumes of desert sand over the restless crowd and down the long track. Had the jockeys started, or were they waiting? The race was to have begun at three and everybody knew the Colonel and his Navajo boy desisted delay; so they continued their watch impatiently.

Through a short rift in the storm they caught sight of one horse. It was Comet, his little rider appearing no larger than a cat on his back. But another billow hid the track again. The Badger couldn't keep still—he was still withholding his broadcast, but generating tremendous volume, while Yoinsnez gazed in silent torture from his hogan roof.

From the black banks above came a loud crash and then a quick gush of water as if the disturbance had punctured the bottom of the big tanks. The rain driving against the

back of the crowd would strike the horses fairly in the face. And through that rain, as it cleared the air of dust, they caught sight of Comet again with Billy close behind him, the two toiling desperately through streams and pools of water and facing the wet gale.

Yoinsnez sat in agony drenched to the skin, the shepherdess beside him, wet and bedraggled and twisting her hands in torture, her eyes riveted to the distance. The Badger, soaked through, still gazed from his car roof, his hat in his hand, and getting more confident every minute.

The bay is still in the lead, a full neck. The crowd stands petrified, as if any move of theirs might upset the straining balance. Elteeesie runs her fingers through her wet hair—it's just too awful! The old man leans forward, hands half raised, mouth agape.

"We've got 'em!" the Badger breaks out, "Youbetcherlife!"

They have little more than a quarter now to run. Peejo is leaning forward as if putting his lips to Billy's flattened ear. "Billy! Oh Billy!" he must be saying, "be like your fathers, the king of the desert!"

Peejo is gone from Billy's back! He is struggling to his feet in the mud behind!

The Badger is a jumping-jack, whipping about with his big hat. But he suddenly halts, his wide mouth open in astonishment and consternation: The black horse, freed of his burden, shifts gears—he is coming up—up!

They are even; the little jockey whips desperately, and the great bay responds with all his strength. Billy is ahead! He is over the line and Comet toiling after him!

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WATCHERS ON THE DESERT  
Photo by Harry Goulding, Monument Valley Trading Post Operator.



# The VANGUARD OF UTAH'S DIXIELAND

*Faith went into this region, and cotton and character came forth*

In Dixie Land I'll take my stand,  
Hurrah! Hurrah!  
For 'Rastus Snow we're shoveling sand  
'Way down south in Dixie.

UNDER the glare of a summer's sun at mid-day, Utah's Dixie is not inviting, but when glorified by the rising or the setting sun, or by moonlight, it presents an enchanting color-panorama of mountain and desert. The desolation of precipitous plateaus and sandstone ridges is broken by pinion pine and juniper growing in favored places, and everywhere by the flora typical of the southwest desert: mesquite, Adam's Needle, Spanish Bayonet, cactus, and many varieties of prickly pear. With the advent of spring multi-colored flowers deck the land. It is not so long ago that man first beheld its strange beauty and felt the charm of another Dixie.

Where now transcontinental traffic rumbles over a national highway, once led only Indian trails. Others followed them, white men—priests, adventurers, traders, and finally homesteaders—until the way which led through Ash Creek Canyon became a thoroughfare, a road hard but as full of adventure as it was of hazards.

It was in 1776, on October 13 and 14, that the first white men traveled the trail. Two brown-robed Franciscan fathers, Escalante and Dominguez, their souls aflame to convert

the Indians to Christianity, had been seeking a route from Santa Fe, New Mexico, to the Catholic mission at Monterey, on the Pacific coast, but coming as far north as Utah Lake, they had abandoned the plan, and were now endeavoring to return by way of the Ute ford of the Colorado River. Traveling by horseback, their equipment and well-nigh exhausted provisions carried by mules, there were in their party eight other Spaniards, two halfbreeds, and a young Ute Indian who had joined them in the Utah Lake region.

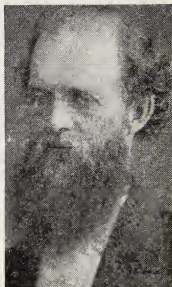
Other Spaniards entered the region occupied by the Ute Indian nation to trade and seek precious metals. More white men came. Among those who traveled the Ash Creek Canyon trail was Jedediah S. Smith, who came in the midsummer of 1826 at the head of fifteen mountain men on his way to California. He was followed in 1830 by William

View of the Virgin River about five miles east of Leeds. The mill in the foreground was operated by the Stormont Mining and Milling Co., Silver Reef, Utah. This region was called Babylon.

The Indians called this stream *Paros*, meaning muddy water. Father Escalante, in 1776, named it *Rio Sulfureo* (sulphur river). Jedediah S. Smith, in 1826, in compliment to President John Q. Adams, gave it the name of Adams. When Capt. John C. Fremont, in 1844, entered the region of this stream, he learned that the Spaniards called it *Rio Virgen* (river of the Virgin). The Indians who dwelt on the banks of this river were known as *Parosits*.

Photograph by Crockwell and Ottinger about 1885.

By MARK A. PENDLETON



AUGUSTUS P. HARDY, WHO IS SAID TO HAVE TAKEN THE FIRST COTTON SEED TO UTAH'S DIXIE.

Courtesy of David H. Morris.

Wolfskill and others. Two decades later, in late December, 1849, came Parley P. Pratt with a party of twenty-four men seeking sites for Mormon settlements and in quest of iron ore deposits. He found both, and moreover discovered that in the warm climate of the small but fertile valleys of the Virgin River region cotton would grow.

In January, 1852, twelve men from Parowan in four wagons drawn by horses went to the newly-discovered Dixie and were highly delighted with the climate. They were the first men to take wagons over the Black Ridge.

In June, 1852, seven men from Parowan, on horseback, went via little Creek Canyon to the headwaters of the Sevier, then followed the Virgin River to the point where Laverkin Creek empties into it. Here they found the Indians raising wheat, corn, squash, beans, and potatoes. The men returned to Parowan by way of Ash Creek Canyon, having traveled three hundred and thirty-six miles in twelve days.

When Brigham Young planned to settle a region, he often sent missionaries to the natives to preach the Gospel and to instruct them in farming and other arts of civilization. Accordingly, at the April conference of the Church in 1854, Jacob Hamblin, Augustus P. Hardy, and Thales Haskell were called on a mission to the Indians in southern Utah. Jacob Hamblin, a man of great courage, cool under trying circumstances, who always talked straight, never with a "forked tongue," had great influence over the Indians. He became known as the "Apostle to the Lamanites." A few months after





THE author, Mark A. Pendleton, was born in Parowan, 1868, the son of Dr. Calvin C. Pendleton and Mary Coombs Pendleton. His father was an early convert to Mormonism. He dwelt at Kirtland and Nauvoo, and helped build the first cabin at Winter Quarters, and came to Utah in 1854. His mother was the daughter of Patriarch Mark A. Coombs, who came to Utah in the fall of 1860. Of himself the author writes:

"It seems strange that I grew up a critic of the Mormon people. However, in 1906, I went to San Francisco, California, where I lived four years. There I was surprised and pained at the intolerance shown by church people toward the Mormons. I became their defender. As time passed, I began to appreciate the dramatic, heroic, and romantic in the lives of the Mormon pioneers. In that spirit I began to write Utah history."

their arrival at Fort Harmony the missionaries made a trip to the south. They met Indians on Ash Creek, near where Toquerville is now located. (The chief's name was Toquer, which means black.) These Indians were timid, but hearing kind words from the missionaries, welcomed them.

One of the natives went ahead to notify some 150 Indians who were camped by springs near their sacred mountain, Shinob-Kiab, that friendly white men were coming to visit them. Hamblin, Hardy, and Haskell were received with suspicion, but gained their confidence.

Then they moved on to the Santa Clara, where many Indians dwelt whose chief's name was Tutsagavots. These Indians were friend-

ly. Eleven were converted and baptized. The land on the west side of the creek was given to the whites, and the Indians, assisted by the missionaries, built a dam to divert the waters of the Santa Clara for irrigation. There was great excitement and rejoicing when the water flowed on the land.

That winter Hamblin was taken sick and after a painful journey on horseback reached Fort Harmony. A. P. Hardy rode to Parowan to get medicine for Hamblin. There he met Nancy Pace Anderson, who was a native of the southern states, and told her about the warm climate of the Santa Clara. Mrs. Anderson gave Hardy about a quart of cotton seed—"and thereby hangs a tale."

When making ready to leave her beloved Dixie for a new home in the far away Rocky Mountains, she undoubtedly had recalled Brigham Young's advice: "Come immediately and prepare to go West, bringing with you all kinds of choice seeds, grains, vegetables, fruits, shrubbery, trees and vines, everything that will please the eye, gladden the heart or cheer the soul of man, that grows upon the face of the earth."

In the early spring of 1855, Jacob Hamblin and A. P. Hardy returned to the Santa Clara Valley and were joined by several families. The cotton seed was planted and yielded abundantly. Caroline Beck Knight, Maria Woodbury, Thales Haskell, and Lyman Curtis did the ginning and spinning by hand, and on a treadle loom wove thirty yards of cloth. "A sample of this cotton was exhibited in Brigham Young's office in Great Salt Lake City, and Major

Hunt, Indian Agent, a Virginian, declared it was as good as he had ever seen. It was beautifully white, fine, and silky." In 1857 Zadok K. Judd made a machine to separate lint from seed. It required two persons to operate it.

This arid region of the Virgin River now took on added interest to Brigham Young, for cotton so much needed in the manufacture of clothing could be raised there. An important home industry was in prospect. While tillable land was limited, it was fertile. The waters of the Virgin River and several creeks were available for irrigation. Choice fruits, vegetables, nuts, and sorghum cane would flourish in the warm climate. Plans were in the making to establish a new stake of Zion. The builders of a new commonwealth envisioned a road through Ash Creek Canyon over the rough and steep Black Ridge, and looked forward to the time when towns would be built, when fields white with cotton would be established, and when in one town a temple would be reared.

The road was the immediate and difficult problem. It did not have an auspicious beginning. The county court at Fort Harmony appropriated \$300 and appointed Peter Shirts road supervisor. At the June session of the court, 1857, Peter Shirts' "bill was presented, examined, and rejected" on the ground that he had unwisely expended the amount appropriated for road purposes. Peter Shirts' road ended at a declivity so steep that wagons had to be eased down with rawhide ropes snubbed to a cedar tree. This declivity became known as "Peter's Leap." It was indeed the jumping-off place. No wonder stout hearts were dismayed. It is related that one good wife, having arrived in a tight little valley, black with lava, where Toquerville now stands, said to her husband, "Is this the place where we are to live?" Receiving an affirmative reply, she said sadly and wearily, "Neither God, man, nor the devil will find us here."

Early travelers on the road were George Hicks and his wife, Betsy. They did not go willingly but like good soldiers obeyed the call to raise "cotton and the cane." They "yoked old Jim and Bolly up" and left their house and garden in Salt Lake, which almost broke their hearts. We can easily understand that they "moved along quite slowly" in the old wagon in which they had crossed the plains.

(Continued on page 538)

THE WASHINGTON (UTAH) COTTON FACTORY AS IT APPEARED ABOUT 1901.  
Courtesy H. L. Reid.



"David H. Morris' Journal.

(Continued from page 537)

In "A Ballad to Our Dixie" George Hicks laments:

At length we reached the Black Ridge,  
Where I broke my wagon down;  
I could not find a carpenter,  
I was twenty miles from town.  
So with a clumsy cedar pole  
I fixed an awkward slide;  
My wagon pulled so heavy  
That Betsy could not ride.

While Betsy was a walking  
I told her to take care—  
When all upon a sudden  
She struck a prickly pear.  
Then she began to blubber out,  
As loud as she could bawl,  
"If I were back in Cottonwood  
I would not come at all."

Of carrot tops and lucerne greens  
We have enough to eat,  
But I'd like to change my diet off  
For buckwheat cakes and meat.  
The hot winds whirl about me  
And take away my breath;  
I have had the chills and fever  
Till I'm nearly shook to death.

I feel so weak and hungry now  
I think I'm nearly dead.  
'Tis seven weeks next Sunday  
Since I have tasted bread.  
There is only me and Betsy left  
To hoe the cotton tree;  
May heaven help the Dixieite  
Wherever he may bel

But on come the pioneers. They build roads over rocky ridges and sandy wastes, dam creeks, dig canals, clear the land and build homes. In the blazing sun, they hoe the cotton, cane, and corn. Floods wash out the dams and fill the canals with sand; the crops often perish for want of water. Often the pioneers are called upon to fight marauding Navajo Indians, yet they sang a song with a refrain:—

Brigham Young is the Lion of the Lord,  
The prophet and revealer of the Word,  
The mouthpiece of God unto all mankind,  
And rules by the power of the Word.

And believing that they were employed in "building up the kingdom of God in these the last days," they labored on.

AT the general conference in Salt Lake City, April, 1857, some twenty-eight families and a number of young men were called to settle in Washington County. They located at Adair Springs and named their town Washington. Most of the men were from the southern states and understood raising cotton. They had a small quantity of cotton seed which was carefully planted, watched, and cultivated, and yielded fairly well. In the spring of 1858, settlements were made at Toquerville, Virgin, Rockville, and Spring-  
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COTTON GIN HOUSE AT TOQUERVILLE, UTAH.

dale. Then in the fall of 1861, three hundred families under the leadership of Orson Pratt and Erastus Snow founded the town which they named St. George.

In 1862, a large crop of cotton was raised. In every Mormon settlement in Utah, Nevada, and California, Dixie cotton was carded into rolls, spun into yarn, and woven into cloth. Samuel L. Adams of St. George made the first cotton gin run by water power, and Ebenezer Hanks built a mill of sixty-four spindles at Parowan, to make cotton yarn. A small surplus of cotton was shipped in May, 1862. In that year a long train of 384 wagons, 2,604 oxen, with 488 men left Salt Lake City for the Missouri River to assist the immigrant poor. The Southern Mission (Washington and Iron Counties) was called upon "to furnish 55 oxen or mule teams (four or six mules or four yoke of oxen to each team) and an equal number of trusty teamsters, and four mounted guards well armed and equipped for a five or six months' journey with clothing, provisions, ammunition, ferrriage means, shoes, spades, axes, picks, ropes, etc., for down and back trips without the expectation of receiving any assistance from any other source. The Saints responded willingly and sent all that was required of them."<sup>2</sup>

In this train were 4,300 pounds of Utah-grown cotton, hauled to a market 1,400 miles from where it was grown. Cotton from Dixie was also hauled over the Spanish-Mormon trail by mules to a seaport called Wilmington, near San Pedro, and shipped via Cape Horn to New York, where, owing to the Civil War, it commanded a price of about \$1.50 a pound.

<sup>2</sup>L. D. S. Church Library.

The *Millennial Star*, dated May 9, 1863, states:

Who would have believed a few years ago, if it had been proposed to them, that cotton would have been exported from Utah to the United States and be made to pay? Yet it is so. Last year's crop of cotton in the southern part of the Territory of Utah has been put down at 74,000 pounds at the lowest estimate. A large quantity will be freighted to the States this season for sale, and with the proceeds, machinery for its manufacture will be purchased and freighted back. It is by such means as these that the independence of Zion will be fully established.

Along the road, in the hamlet of Washington, Erastus Snow built a mill in 1867 to make cotton yarn. Appleton Harmon was the chief mechanic. The following year the building was enlarged and machinery installed for the weaving of cotton and wool cloth, linsey, blankets and shawls. The employees were experienced weavers and dyers from England, and made goods of high quality. Some dyes were imported. A good red dye was made from madder root. The roots of a plant called Spanish Bayonet were gathered, sliced, and crushed, which, added to water, made an excellent fluid for cleaning wool.<sup>3</sup> This mill became the heart of the industrial and agricultural activities of southern Utah. Here a general exchange of products took place. Cotton, molasses, Dixie wine, and dried fruits came from nearby settlements. From Iron County came flour, wool, cheese, lard, shingles, potatoes, table salt, soap, and leather. Grindstones came from Leeds and rock salt from St. Thomas. It was the day of barter and trade.<sup>3</sup>

WITH the opening of mines at Pioche and Silver Reef, the economic situation changed, gold and silver coin becoming a medium of exchange; but following the panic of 1893 the mill again did service when Thomas Judd was lessee and David H. Morris, foreman.<sup>3</sup> There came a time when the products of the mill could not compete with goods manufactured in the East, and it was closed in 1903. It is now a ruin and quite forgotten.

The Pioneers' first public building was a meetinghouse, and it became the religious, social, educational, and political center. All meetings, including dances and theatricals, were opened and closed by prayer. A larger edifice for worship becoming necessary in the early seventies, the people of St. George Stake built a substantial tabernacle of red sand-

<sup>3</sup>David H. Morris.



# BUILDING A WARD CHOIR

By DR. FRANK W. ASPER

*Tabernacle Organist and a Member of the General Church Music Committee*

stone, accurately cut and skillfully laid. Although simply designed, it is a beautiful structure and is an enduring monument to the English and Welsh artisans who built it and to the people who made sacrifices to make its construction possible. About this edifice cling memories both sad and joyful. An event that took place when, in 1879, Father Scanlan was building a church and hospital at Silver Reef, is often referred to with pleasure by old inhabitants and their descendants:

An invitation was extended Father, afterward Bishop Scanlan, "by the Mormon authorities of St. George, to hold services in their tabernacle. He accepted, and as the services were to be held on Sunday, the regular Sunday services—*Missa Cantata* and sermon—formed the program of the day. A choir was needed for the tabernacle choir of the place did not know Latin, it was thought that the singing of the *Kyrie Eleison* and *Gloria* and *Credo* could not be carried out. The leader of the choir asked for Catholic Music and being given Peter's Mass, in two weeks his choir knew the Mass and could sing it in Latin. On the third Sunday of May, High Mass was sung in the tabernacle, the Mormon Choir executing it with great credit to themselves, rendering the *Gloria* and *Hosanna* in clear sweet tones. Before the services Father Scanlan explained the meaning of the vestments used at Mass and at the Gospel, preached an eloquent sermon from the text, "True adorers of God adore Him in Spirit and truth." He was very careful to give no offense, and to respect the beliefs of his friends, nearly all of whom were Mormon. He won for himself the esteem and good will of all."

The choir leader referred to was John M. Macfarlane, Senior, author of "Far, Far Away on Judea's Plains," and composer of the music to which the words are sung the world round.

St. George not only had a noted choir under the senior John M. Macfarlane, but a brass band, an orchestra and a dramatic association that would have done credit to a large community, and as early as 1868, Joseph E. Johnson published *Our Dixie Times*, devoted to horticulture, gardening, and dramatics.

In Utah, the St. George Temple was the first to be completed. The people in every Mormon settlement, by offerings and by labor, contributed to its building. Its massive foundations are of volcanic rock; the superstructure is built of red sandstone, plastered and painted white. It cost \$800,000, and was dedicated April 6, 1877. In gleaming whiteness, it commands the valley.

Over a new road, through Ash Creek Canyon, called "The Dugway," thousands in covered wagons traveled to the St. George Temple.

<sup>1</sup>"The Catholic Church in Utah, by Dr. W. R. Harris.

It is not too soon to be thinking about the organization of our ward choirs for the winter, for most of us expect our singing groups to be functioning in regular order by the end of September. Getting a group going well by that time is such a problem, and there is so much involved, that the wise conductor will make his plans early and be fully prepared when the time arrives. He should plan with the organist a progressive course of study, have necessary parts ordered and on hand, and discuss problems such as personnel and rehearsal time with the bishopric.

The recruiting of the choir is the most difficult problem. One of the most successful ways found has been to make a canvass of the ward and see what singers there are. This will determine what part has the fewest number of singers. Very often the available tenors are the smallest in number and the rest of the choir should be selected to balance with these.

Let those who are to sing in the choir be chosen for their ability to sing and called to the work by the bishop. Many may at first object to this, but the desire to sing does not necessarily bring with it the ability to do so. The poorest singers may have as great an ambition to sing as Kirsten Flagstad or Lauritz Melchior, but that does not make singers of them. We do not choose our bishops because they wish to be bishops, nor do we necessarily select our Sunday School teachers from the ranks of those who love to teach. Rather we choose the first because of their executive ability and the latter because they know how to impart impressively the Gospel of Jesus Christ.

Singing in the choir, then, is certainly as much a calling as any of these and should be considered so, because it demands the best musical ability we can muster in our wards. Such a positive stand as this may cause some feelings and criticism, but if the choir is always made up of the best talent in the ward the leader will be more than justified for his stand, for the results will repay in quality of singing.

In one of our newest wards the leader adopted the policy of moving cautiously. He started with only a quartet, after a time adding four more voices, but all are very good, and he plans to enlarge on this number as fast as he can find the talent. With such a

picked organization, everyone feels that he has an individual responsibility, and there rarely is an absence. The leader will, of course, be limited in the size of his choir by the available space in the chapel.

For a choir of sixteen voices or less the balance is usually best with an equal number of singers for each part, but where it exceeds that number, all things being equal, it has been found that there should be more sopranos than any other part. Next in number comes the bass, with the fewest singers for the alto and tenor parts. In a chorus of thirty with average voices, it would probably divide itself as follows: Nine sopranos, eight basses, seven altos, and six tenors. However, no one can actually tell how this number will sound without hearing the chorus, there being as many differences in blend, sonority, and volume as there are personalities.

Voices should not be classified by range alone. The main thing is to determine the best natural tones and the quality before making a conclusion. This, of course, is best done in private, and at that time the conductor should make many allowances and above all things try to make the singer feel at ease. If a singer is nervous or under great strain, his voice may be very capricious, and the conductor may make a false estimate of the voice. This is a condition the conductor must guard against. If he can also listen intently to each voice in rehearsal without the singer's being aware of it, he will have gone a long way toward solving his problem. With only a little practice any conductor can train his ear so that he can concentrate his listening on a single voice in a group.

By making the singing of the choir excellent in quality, it will always be pleasant to listen to and will convey our Gospel message. This cannot be done with a mediocre group. The Gospel of Jesus Christ should have the very best we can give it and all we can give it.

The singer should be prepared for his work in the Church with a full understanding of the dignity of the calling for which he is responsible. He should be made to realize that he is preaching the Gospel as much as the speaker. The part of the singer is apparent even in the selection of clothing which is worn, and this too, should be done with discretion.

which had now become the Mecca of the faithful. As they journeyed forth and back, they sang the songs of the new Zion; one, an old favorite that had cheered them in times past, rang out triumphantly:

Come, come, ye Saints,  
No toil nor labor fear,  
But with joy vend your way . . .

A stake of Zion had been established; a temple had been built; the trail had become a road—a link in a national highway.



# On the Book Rack

## INSIDE ASIA

(John Gunther, Harper and Brothers, New York. 575 pages. \$3.50.)

THOSE who would have a clear picture of situations in the Far East and would like to have it interestingly told will find an answer to their wishes in *Inside Asia*, a companion volume to *Inside Europe* (See *The Improvement Era*, October, 1935, p. 624). In the note which precedes the book, the author tells us very plainly that what happens in the East will shape events in the West, for "it is the same war" which rages in both East and West.

As in *Inside Europe*, John Gunther, who has been engaged in reportorial work in Europe and Asia for the past fourteen years, has traced significant recent happenings through the personalities of those who have caused the events. His point of beginning is well chosen: "The Emperor of Japan." From this personage, who is a god to his followers, the author traces the origin and development of Japan to give his reader a keener insight into the reasons why Japan acts as she does. From Japan he moves into Russia, who is Japan's foremost enemy. But in order to get a complete picture of Russia, the readers must go to *Inside Europe*, where Mr. Gunther treats the government and the personnel in detail. The two other major countries in the Far East, China and India, receive fulsome treatment.

To Americans particularly, the sketch on Manuel Quezon will be especially welcome, since we know so little about the volatile president of the Philippines. Into the stories of "Singapore Base," "Dutch Treat," and "Agha Khan and Others," John Gunther has put drama and novelty which have seldom been found outside fiction.

Intensely interesting and vitally informative, *Inside Asia* deserves wide reading and careful study by all who would understand the world today.—M. C. J.

## MY WIFE AND I

(Sidney Homer, Macmillan Company, New York, 1939. 269 pages. \$3.50.)

THIS book becomes a revelation of the devotion that can exist even in an intensely artistic family. Both Sidney Homer, the author, and his wife, Louise Homer, are musicians of the first water. The joyalty between husband and wife and between parents and children is inspiring, apart from the truly great biography and autobiography included in this book. The history of American opera during the past forty years is entrancingly unfolded and many of the great characters who made it what it is walk familiarly through its pages.

But as great as these factors, important as they are, is the philosophy of human kindness that is interwoven, making the reading of *My Wife and I* a delightful experience.—M. C. J.

## IT'S NICE TO KNOW PEOPLE LIKE YOU

(Harry Walker Hepner, D. Appleton-Century Company, New York, 1939. 172 pages. \$1.50.)

THE AUTHOR, teacher of college students in the department of psychology at

Syracuse University, has had the opportunity of seeing the practical application of his theories in the solving of the students' problems. He strikes a note of sound philosophy when he emphasizes the need for sympathetically understanding people. In these days of close contact between persons such chapters as "Practise in Tact"; "To Put People at Ease"; "When You Meet a Stranger"; "What to Talk About" are much worth reading and pondering. The Appendix offers some practical solutions to typical situations. This book is an especially helpful volume for those who must work closely with people.—M. C. J.

## SURVEY AFTER MUNICH

(Graham Hutton, Little, Brown and Company, 1939, Boston. 241 pages. \$2.50.)

MUNICH! Once again the terror of listening for reports grasps one by the throat. But to one man, trained through thirteen years of first hand acquaintanceships with central and southwestern Europe, the word was merely a starting point to an analysis of what lies ahead for the world. Straightforwardly, Mr. Hutton tells his story, tracing the history of Germany,

(Continued on page 547)

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# Poetry

WE LOVED HIM

To MELVIN J. BALLARD

By Ruth May Fox

So inexplicable are God's ways  
His children walk with Mystery all their  
days;  
They only know He guides with kindly hand  
And that His promises forever stand.

Our beloved Apostle will find his own;  
For him the glistening, golden gates are  
thrown

Wide open to admit his presence where  
God's own elect in majesty appear.

His priestly mantle beautifully wrought  
With precious gems of wise and noble  
thought,

Enrapt his being with a keen desire  
To stir the hearts of men with heavenly fire.

How we shall miss the music of his voice,  
The sacred songs he loved to sing, his choice  
Persuasive speech, his silvery eloquence  
Which thrilled the multitudes with joy in-  
tense!

A mighty man is lost to Israel;  
'Tis hard indeed to bid a last farewell:  
Yet, while untold thousands mourn him  
here,  
The glorious hosts of heaven hail him there.

## WOMAN ON THE PLAINS

By Vesta P. Crawford

THE wide night leans upon the prairie  
land,

And all the desert valleys dim and far  
Lie shadowed in a maze of brush and sand  
Beneath the silver of an alien star.

Along the borders of the wagon camp  
A woman walks in solitude, apart,  
And breathes a prayer for courage like a  
lamp

To light the dark recesses of her heart.  
For only faith can heal the pain and stress,  
The sacrifice of home and friends held dear,  
And only faith can bridge the wilderness  
For her who seeks afar the last frontier;  
A future race shall rise and call you blessed;  
Oh woman with your eyes upon the West!

## BREAD

By Kathryn Forbes Clyde

SOMETHING there is that will not let  
Me waste a single crust of bread—  
A picture that I can't forget  
Of hungry people slowly led  
Across a trackless wilderness;

The endless hours of grilling toil  
And sleepless nights so wrought with fear,  
The barrenness of sun-baked soil—  
A challenge to these Pioneers  
That little children might be fed—

The emerald promise of the field  
In all the loveliness of Spring,  
And later on the mellow yield  
Of Autumn's golden harvesting,  
A priceless miracle to them!

Something there is that will not let  
Me waste a single crust of bread!

THE DWARFED PINE SPEAKS

By Clara Perman

"IT ISN'T fair! It isn't fair!"  
At first I raised the cry,  
"My brothers fell in soft, moist soil—  
Beneath a stone I lie!"  
In deep despair I crawled into  
The darkest hole to die.

Then something deep within me said,  
"Fate fashions outward shell;  
The heights thy inward self shall reach  
Rest solely on thy will;  
It's patient strength, courageous faith  
Demand the highest skill."

I heeded to that still small voice,  
Though laughing taunts were hurled  
From lofty pine trees tall and straight  
With graceful limbs unfurled—  
Now, passing tourists say of me,  
"A wonder of the world!"



THE LONE PINE, LARAMIE, WYOMING

## FRUITAGE

By Katherine Welles Wheeler

THOUGHT is a taper,  
New lit and low;  
Mind shape it gently,  
Then let it go;  
Lips mould it deftly  
While it yet glings;  
Words paint it clearly,  
Spangle its wings;  
Voice lend it music—  
Clarion pure;  
Truth give it substance,  
That it endure.

## GLEANING

By Velda Alphin

THANK God—  
For the joy of gleaning,  
For the bounteous harvest field.  
Thank Him—  
For talents and wisdom,  
For the treasures hard work will yield.  
May I  
Each day be found gleaning,  
That heartache, remorse, and despair,  
May not enter in our highway  
And rob me of rich harvest there.

SUNSET ON GREAT SALT LAKE

By John Sherman Walker

SEA is the sky, and sky the sea  
In one converging panoply  
Of gilt and green and amber mist,  
Of tourmaline and amethyst—  
As prismatic miracles emerge,  
Gracing the saline waters surge,  
Tracing mirage on the golden verge  
Of sands, sun-kissed,  
Where white-caps list.

Waves that slow lave the ancient shore  
Whisper of prehistoric lore:  
Of age-lined peak and precipice—  
Of canyon, crag, and dark abyss;  
Scrolled in the shell-laced sand's wet gleam,  
Clear is the tale of age's theme,  
Told by the timeless tides that seem  
To reminisce  
In constant lip.

Flying on sheeny pinions proud,  
Down wheels a screaming seagull cloud—  
Part of the sea, part of the air,  
Caught in salt-spray and the sun's red glare:  
Spanning the sage-strewn desert miles,  
Homing in whiteley regal files,  
Swooping, at last, to indigo isles  
Where nestlings share  
Their rocky lair.

Far to the blur of purple hills,  
Marvelous water-color fills  
The masterpiece inspired of all  
Creation's color chemical;  
An ode of undulating shades,  
A symphony that slowly fades,  
A treasure trove that twilight trades  
To re-enthral  
As shadows fall.

West on the low horizon line,  
Floating in Bonneville's old brine,  
The sun's a rich, ripe tangerine  
Dropped from the rose sky damascene—  
Downward from its celestial tree  
Out of the gold eternity  
Into the opalescent sea—  
Leaving the scene  
To eve serene.

## SECURITY

By Alice Morrey Bailey

AMID the glittering, cheap array of pass-  
ing things,  
The uncertain sword above my head hangs  
low.  
My frantic roots reach thirstily toward the  
soil;  
My wheat—my daily bread needs place to  
grow.  
I want a patch of earth where I may plant  
a tree  
And graze a cow. I want a builded home,  
A hearth, and sunset's hills to give me purple  
gaze,  
An anchor where my weary feet may cease  
to roam.  
I want my own small garden and my honey  
bees,  
Where I may breathe content—serenity  
And freedom from all claims but God's, and  
where my nights,  
My life-pushed days may know security.

# The Church Moves On

## PRESIDENT GRANT HEADS MONUMENT COMMITTEE

**A**PPPOINTED as chairman of the new state committee to promote the erection of the "This is the place" monument near the mouth of Emigration Canyon is President Heber J. Grant, who also led the first committee, which selected Mahonri M. Young as sculptor and received approval of the state legislature for the project. Funds are being sought to aid the state in financing the monument, which will pay tribute to the Mormon pioneers and to other early groups figuring in the history of the valley.

## ELDER B. S. HINCKLEY HEARD ON NATIONAL BROADCAST

**O**N Sunday morning, July 23, Elder B. S. Hinckley spoke to the nation over the Columbia Church of the Air broadcast on the subject, "Contribution of the Mormon Pioneers to Their Day and Ours." The broadcast originated in the Tabernacle in Salt Lake City.

## TABERNACLE CHOIR AT SUN VALLEY

**W**HAT was characterized as a "forcefully dramatic concert" was presented by the Tabernacle Choir July 24, at Sun Valley, Idaho. As guests of the Union Pacific Railroad, the Choir had been invited to inaugurate a music project which each summer hopes to see "the musical-minded of America gathered (at Sun Valley) to hear the greatest masterpieces performed by the greatest interpreters of the day." The regular weekly nation-wide broadcast of the Choir also originated at Sun Valley, Sunday morning, July 23.

High praise was accorded the outdoor performance of negro spirituals, sacred music, Old World masterpieces,

and American compositions. Prefacing the concert with brief remarks was President Heber J. Grant, who with Mrs. Grant accompanied the Choir to Sun Valley. President Grant also addressed the Pioneer Day celebration at Hagerman, Idaho.

## INSTITUTE DIRECTORS RECEIVE APPOINTMENTS

**D**IRECTORSHIPS of L. D. S. Institutes operating near universities in three western states will be affected by assignments recently announced by Dr. Frank L. West, Church Commissioner of Education. Changes become effective with the opening of the fall term.

Because of increased enrollment at the institute adjoining the University of Utah, Dr. Lowell L. Bennion has been transferred from Tucson, Arizona, where he has been in charge of the institute near the University of Arizona since it was opened. T. Edgar Lyon, former president of the Netherlands Mission and acting head of the U. of U. institute last year, will remain as assistant director.

Dr. Daryl Chase, formerly at the institute near the University of Wyoming, at Laramie, will replace Dr. Bennion at Tucson, Arizona.

From Flagstaff, Arizona, where he has been director of the institute adjoining Arizona State Teachers' College, Dr. Anthon S. Cannon will go to Laramie as director.

R. Lee Kenner, who has been on leave of absence studying for his doctor's degree at the University of California, will go to Flagstaff as institute director.

## L. D. S. PAGEANT STAGED IN COAST CITY

**S**EVERAL thousand Church members in southern California gathered July

29 at Santa Anita race track, Arcadia, for the first annual Pioneer Day pageant and barbecue sponsored by the Monrovia Ward. Funds derived from the entertainment went toward construction of a new chapel for the ward. George Dunn, mayor of Arcadia and superintendent of the Monrovia Sunday School, was general chairman.

## MCKAY WARD CREATED AS RESULT OF DIVISION

**D**IVISION on July 30 of the Waterloo Ward, Wells Stake, brought into being the McKay Ward, named in honor of David O. McKay, second counselor in the First Presidency. Bishopric named for the new unit is C. E. Jones, bishop, with Heber M. Slack and Paul J. Davies, counselors. The counselors, as well as ward clerk Harold W. Johnson, were members of the Waterloo Ward bishopric, causing Bishop Albert E. Smith of Waterloo to select as his new advisers Ray T. Cutler and J. William Funk, and as ward clerk, Donald T. Midgley.

The reorganization leaves each ward with about nine hundred members.

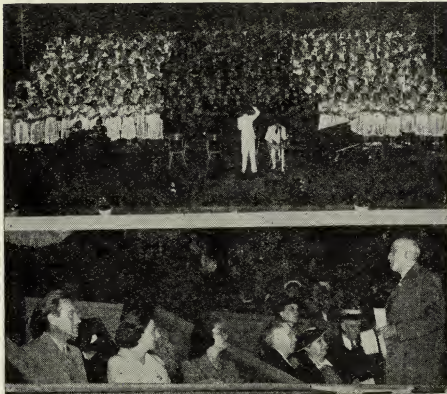
## LOGAN SCHOOL HONORS PIONEERS

**A**S A climax of the summer session and as an innovation in college policy, the Utah State Agricultural College at Logan conducted an outdoor meeting of Cache Valley residents in the college amphitheater on July 20 to observe Utah's settlement and pay respect to her pioneer founders.

Contending that Brigham Young's pioneer philosophy that people should "stay out of debt and live within their means" is just as applicable now as it was in 1850, President Heber J. Grant addressed the gathering as featured speaker. Other speakers were Elder John A. Widtsoe of the Council of the Twelve, President Louise Y. Robison of the Relief Society General Board, Dr. J. Duncan Spaeth, former professor of literature and English at Princeton University, representing the summer session visiting faculty, and Dr. Elmer G. Peterson, president of the college. Frederick P. Champ, president of the college board of trustees, presided.

## "HOLE-IN-THE-ROCK" CROSSING MEMORIALIZED

**C**OMMEMORATING the band of 250 Latter-day Saints who settled Bluff, Utah, a bronze plaque has been placed on the brink of the canyon flanking the Colorado River at the site of the "Hole-in-the-Rock," the "impossible" crossing where fifty-nine years ago the pioneers of the San Juan country cut steps out of the steep, solid rock



The Tabernacle Choir as it appeared in concert at Sun Valley, Idaho, July 24, 1939.

President Heber J. Grant briefly addresses the Sun Valley choir concert audience. Mr. W. A. Harrison, Chairman of the Board, Union Pacific Railroad, is at the extreme left, seated.



walls and succeeded in lowering twenty-six partially dismantled wagons and 1,000 head of cattle, finally to ferry across the river, ascend the Edwin natural bridge to Comb river, and up the San Juan river, where they founded the town of Bluff.

The marker was prepared by the Utah Trails and Landmarks Association and mounted at the historic spot by Thomas C. Peterson, Dr. D. Eldon Beck, and Harry Chandler, members of Brigham Young University on a zoological expedition in the vicinity.

July 19, 1939

Resignation of Mrs. Amy W. Evans, for eighteen years a member of the General Board of the National Woman's Relief Society, was announced. Mrs. Evans, director of the organization's social welfare department from 1933 to 1938, was honored by fellow workers at a special program and luncheon at Pinecrest Inn.

July 21, 1939

Visitors at Church headquarters were Mr. Walter L. Heller and his wife, Mrs. Annie Williams Heller, formerly of Vienna. Mr. Heller, one-time banker and public accountant in the European city, is now a financial adviser in New York. Mrs. Heller is a nutritionist.

July 23, 1939

Charles N. Campbell was named bishop of the Rupert Second Ward, Minidoka Stake, succeeding David I. Garner. Counselors selected were Clyde B. Crandall and Frederick Lyman Schenk.

July 29, 1939

President Heber J. Grant addressed two hundred enrollees of the C. M. T. C. camp at Fort Douglas. "Always do a little more than is required of you," was his advice.

August 13, 1939.

The Nampa, Idaho, First Ward chapel was dedicated by Prest. Heber J. Grant, who spoke at two general sessions held in the new hall.

#### LIBERTY STAKE PLAY CENTER CONCLUDED

**A**N eight-weeks' summer playground program conducted by Liberty Stake Primary in the Second Ward received the commendation of visiting members of the Presiding Bishopric and the Primary Board who, on August 8, reviewed the accomplishments of the 150 children daily taking part at the Church play center. In addition to sports and games, the project sponsored a harmonica band, tap dancing, wood-working, sewing, drawing, and other handicrafts. A circus on the evening of August 10 climaxed activities for the season.

#### COMMUNITY UNITES TO BUILD SEMINARY

**W**HAT began as a ward plan became a community undertaking when

the city of Murray joined the Murray First, Murray Second, and Grant wards in a celebration to raise funds for a projected seminary building to be erected adjacent to the Murray High School. On August 9, day-long activities were dedicated to the purpose. The program included a parade, election of a queen, flag ceremony, band concerts, and sports contests. The slogan, "The pioneers built an empire; we can build a seminary," typified the spirit of the drive.

#### L. D. S. ENCYCLOPEDIA TO BE PUBLISHED

**T**HE L. D. S. *Encyclopedia*, written by Andrew Jenson, assistant Church Historian, will appear soon in a single volume, it has been announced. The volume will represent a careful and complete compilation of historical data of practically every ward, stake, and other units of Church organization.

#### CHURCH OBTAINS SITE OF LIBERTY JAIL

**T**HE remains of Liberty Jail, at Liberty, Missouri, where the Prophet Joseph Smith with several others was confined from December, 1838, to April, 1839, and where revelations now known as Sections 121, 122, and 123 of the Doctrine and Covenants were received, has come into the possession of the Church.

Purchase was made by Wilford C. Wood from Mr. and Mrs. Carl B. Fischer, who lived in the commodious home which is erected upon the original jail foundation. The old stone floor of the jail and part of the original stone wall are still intact.

#### PRESTON CHURCH DAY ASSISTS WELFARE

**F**IVE per cent of every cash purchase of one dollar or over went to a church group of the customer's choice on July 26 in Preston, Idaho, on the occasion of a special "Church Day" designated by the city's Chamber of

Commerce. Clerks marked on the sales slips the ward chosen; amounts were totaled at the end of the day and forwarded to the Chamber of Commerce, which in turn made out checks covering the contribution to each ward.

#### BRIEF SERVICES FOLLOW CHOIR BROADCASTS

**A** NEW arrangement for Sunday services in the Salt Lake Tabernacle went into effect during August, relieving the Tabernacle Choir of some of its responsibility and providing a special morning program in the interest of the numerous visitors to Temple Square.

Under the direction of Elder Richard L. Evans of the First Council of Seventy, and production manager for the Choir broadcasts, a half-hour service is being conducted each Sunday at the close of the weekly nation-wide broadcast of the Choir and organ. The Choir remains to participate in these morning services, but is then relieved of further regular Sunday duty. Music for the two p. m. services in the Tabernacle, which for many years has been furnished by the Choir, will come from special choral groups. Afternoon services continue to be held under the direction of President Joseph J. Cannon of the Temple Block Mission.

#### WILSHIRE REORGANIZED, NEW WARD CREATED

**D**IVISION of the Wilshire Ward, Hollywood Stake, created a new unit, the Beverly Hills Ward, and brought with it the appointment of two new bishoprics. Reorganization was effected on July 30th, by Elders Albert E. Bowen and Sylvester Q. Cannon.

For the Wilshire Ward, Henry F. Jackson, succeeding the late David P. Howells, was named bishop, with J. Mark Clark and Drew Chipman, counselors.

For the Beverly Hills Ward, A. Eldon Rex was sustained as bishop, with William Jackson and Roger Cannon as counselors. The new ward meets at the Beverly Hills Women's Club.



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME  
ARRIVED JULY 10, 1939—DEPARTED JULY 20, 1939

Left to right, first row: Samuel W. Hilton, Ruth Tanner, Marie Howell, Jennie Archibald, Hazel Kitchen, Lenore Powers, Lilla West, Alvera Teepes, Van Gray.

Second row: Melvin Hurst, Mahlon Johnson, L. Wayne Reed, Loretta Bowman, Eva Egbert, Robert Joyce, Alva Cluff, President Don B. Gorton.

Third row: Richard Davis, Billy Hulsh, Cecil Bodily, Don Conover, Elizabeth Rasmussen, Eldred Dance, Elmer Collins, F. Richard Pugmire, Keith Graham.

Fourth row: Harrison Farnes, Reed Hunter, John Matheson, Ruth Taggart, Mrs. Johanna Dekker, Kirkham Crab, Freeman Stewart, Jack Hartvigsen.

Fifth row: G. Lee Romney, Abel J. Ekins, Mack Tenney, Ethan Echols, John Eldredge, Lowell Smith, Albon Smith.

Sixth row: Howard Poulter, Ross Denham, Alva Snow.

# Editorial

## Melvin J. Ballard

ELDER MELVIN J. BALLARD loved mankind; and in return he was beloved of all who knew him. With understanding sympathy he helped ceaselessly to solve the problems of the human heart. To bless mankind was the goal of his life.

He knew with an unshakable faith, that the way to happiness on earth and in the hereafter lay through surrender to the Gospel of the Lord Jesus Christ. Therefore, by eloquent word and compelling example, with piercing sincerity, he taught the reality and the divine message of the "Man of Nazareth," the Son of God. Under this influence the wills of many men were tamed for righteousness; and new awakened lives turned away from sin and darkness toward truth and light.

With all the power of his strong body, vigorous mentality, and clear intelligence, he threw himself into the work of the Church—which as the Church of Christ he believed, beyond perishable doubt, was possessed of divine authority. The assignments were many; the responsibilities great; the whole and the sick called for help. In the midst of his labors he toiled, but he also rejoiced.

All Zion mourns his passing from mortality. Yet, we turn for comfort to the message that he preached. Men, who were "in the beginning with God," are assigned to come on earth, and in due time are assigned to labors in the next estate of endless life. Our brother has but gone to fill another appointment. And all is done in the wisdom and by the love of God.

Elder Melvin J. Ballard was a worthy Apostle of the Lord Jesus Christ, a mighty servant of the living God. We stand gratefully before the beautiful record of his life. "The Lord giveth, the Lord taketh; blessed be the name of the Lord."

May solace and understanding comfort come to all who were near and dear to this good man—one who was assuredly beloved of the Lord.—J. A. W.

## Concerning Sincerity

BY WAY of excusing a man who has done the wrong thing there is sometimes offered in explanation for his conduct the fact that he was sincere in what he was doing. While sincerity is usually listed among the virtues of men, it is well to keep in mind the possibility of being sincerely wrong, and in such cases sincerity may become something less than a virtue.

A man may be sincere in his persecution of other men, but the fact of his sincerity does not lessen the evils of persecution. Indeed, it may enhance them. A man may be sincere in his intolerance and bigotry, and his sincerity may add vengeance to these other undesirable qualities. Men are usually sincere when they make bad investments, but the

fact of their sincerity does not prevent their losing, oftentimes, the savings of a lifetime. And so it is well to ponder the thought that it is not only necessary for men to be sincere—it is necessary for them to be right. Faith in the wrong thing, work for the wrong thing, belief in error and untruth, even though it be sincere belief, is a tragedy of life. Men must be more than sincere. They must be sincere—and right.

And our only protection from error—our only means of knowing that our sincerity is not misplaced—is by living in the manner that the Lord God has prescribed by His spokesmen, both past and present. There is no other way of assuring ourselves that we are sincerely right and no other way of avoiding the calamity of being sincerely wrong.

—R. L. E.

## Change

PROBABLY the surest thing about life on this earth is the constant change which is everywhere manifest. Spring follows winter; summer, spring; autumn, summer; and winter, autumn. Children become youths; youths, adults. Those whom we love pass from this earth into a new sphere of action, and we are left to grope alone, taking comfort only from the fact that we know we shall meet them again, if we live worthily.

At first when change comes, we too frequently tend to become rebellious. We wish that things could remain as they are; that we didn't have to make readjustments to the altered conditions. But when we have had time to consider, we learn that hard as the wrench was at the time of the change, greater good resulted. Without change, life would be static; there could be no progress.

Truth is the only element that remains constant. But we who are human must change constantly as we learn truth. Our mortal minds cannot grasp the whole of truth at once. Therefore a constant study is necessary that we may approximate truth. That is the fundamental principle behind the Gospel. In our growth, we seem to change the face of truth, when in reality all we change is our own horizons which broaden to accept more of truth.

As we grow in the Church, we see many of our beloved leaders pass on to greater fields of activity. We lament their passing and wonder how we can be appeased in their loss. But the work moves forward, and we come to see that in our sorrow we have reached a fuller understanding of the very principles which they expounded with such diligence. In our love for them and their zeal, we resolve that we will change our lives so that we may be permitted to rejoin them at the end of our mortal journey. It is we who have changed, not the Gospel.

Change therefore in our own lives is desirable and necessary as we struggle to comprehend eternal truth which changes not.—M. C. J.



# EVIDENCES AND RECONCILIATIONS

## *xvi. Are the Early Books of the Bible (the Pentateuch and Joshua) Historically Correct?*

EVENTS and personages are of frequent mention in the Bible. The opinion has often been voiced that they are but creations of the imagination—mythical figures and episodes, parts of Hebrew folklore. However, it has always been conceded that if they are found mentioned in contemporaneous documents, outside of the Bible, their historicity may well be accepted.

Just that has been found to be the case. Recent archaeological study has uncovered ancient documents which certify to the correctness of the Bible accounts. Since the great war such finds have been especially numerous. Every spadeful of earth removed from the buried past, every broken potsherd uncovered, every inscription deciphered seems to have added to the historical authenticity of the Bible, by direct or indirect proof. Indeed, these finds have made Bible times of four thousand years ago better known than English history, one thousand years ago. And, future discoveries may add much to present knowledge.

This does not mean that every Bible historical statement has been confirmed, or that there are no errors in the Bible story. Latter-day Saints have long been taught to believe the Bible "as far as it is translated correctly"; and also that the Lord operates through imperfect human instruments. It does mean, however, that if the major historical statements are found to be correct, the verity of the whole story is enhanced. It has too often been the case that, because historical events in Holy Writ are but vehicles for moral truths, historians have studied the Bible under a cloud of prejudice. That is not the way of true scholarship.

It is not to be expected that all the events recorded in the Bible, often of minor and local historical importance, should be recorded on the monuments of the past in other countries. Kings sought to make imperishable records of their own valor. At no time was Hebrew history of major concern to neighboring countries. It is therefore surprising that so many of the events of Israelitish history stand forth boldly in the recorded history of neighboring lands.

Until a few years ago it was held that the compilation of the early books of the Bible was based upon oral tradition, corrupted throughout the centuries, since the art of writing was not invented in the days of Abraham. Now it is known beyond cavil that writing antedates Abraham by hundreds, if not thousands, of years. It may well be believed, therefore, that the early Bible books are based upon ancient documents written by Moses himself, and others.

The Bible accounts of the creation of the earth and man, the early patriarchal days, the Garden of Eden, the Flood, and the Tower of Babel occur in early Chaldean records. It is evident that the stories of these events were carried down from earliest antiquity. Actual deposits implying a great flood have been found in Babylonia. Towers of Babel, Ziggurats, formerly crowned by temples, have been excavated in Babylonia. One of these may well be the Biblical Tower of Babel. (See Smith, *The Chaldean Account of Genesis*; Woolley, *The Sumerians*, and *Ur of the Chaldees*.)

Ur of the Chaldees has been found and uncovered. A high degree of culture characterized Ur in the days of Abraham. It is clear now that Abraham might have been a learned man, amply able to write his own memoirs. The people of Ur were polytheistic. Abraham, a monotheist, left Ur in protest against the worship of false gods. The birth and presence of Abraham in Ur and his departure therefrom, as stated by the Bible, may unhesitatingly be accepted. The name Abram was in use in the days of the "Father of the Faithful."

It is now well known that in antiquity there was regular, large intercourse among Babylon, Palestine, and Egypt. The journey of Abraham to the Promised Land does not now seem so difficult an undertaking. Many of the cities of Canaan mentioned in Genesis have been found and identified. "Uru-Salem" (Jerusalem) was a city of importance in Abraham's day. One uncovered story seems to tell of Abraham's coming to Canaan, which was looked upon as an invasion by some of the inhabitants of the land. The narrative of the battle of four kings has been shown to be authentic.

Modern scholarship has revealed that in the days of Abraham, shepherd kings, the Hyksos, Semites of the blood of Abraham, had invaded Egypt and become its rulers. That may account for the friendly reception of Abraham by the then ruling Pharaoh, a shepherd king. The discovered records inform us that neighboring nations came in times of drought to buy foodstuffs from the fertile valley of the Nile, just as the Bible declares was done by Jacob and his sons. A man is mentioned who represented the Pharaoh in hoarding grain in years of plenty and doling it out in lean years as was done by Joseph.

The shepherd kings, Semites akin to the Hebrews, ruled Egypt until the time of Moses. The Egyptian oppression of Israel began about the time the Egyptian rulers, not of Semitic blood, regained control of the country. The Pharaoh of the oppression of Israel was undoubtedly Thotmes III, whose mummified body has been found. The Pharaoh who ruled at the actual time of the exodus from Egypt was Amenhotep II, whose mummy has also been found. There is even some fairly acceptable record of the tenth plague, the slaying of the first born. The princess who found Moses has been identified with great certainty, under the name of Hatshepsut. Dates and persons from the ancient records confirm the Bible story. That Egyptian and Biblical chronologies harmonize is of particular note in establishing the historicity of the Bible.

(Continued on page 573)

# Genealogical Society

## THE CHAIN THAT BINDS

And herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. (Joseph Smith.)

THE temple ordinance of sealing, as believed in and practiced by the Latter-day Saints, is of divine origin. Sealing is that ceremony that seals, binds, or unites the wife to the husband and the children to their parents in a family relationship for time and for all eternity, when performed by one having the authority of the Holy Priesthood and acting under the direction of the President of the Church.

Through this temple ordinance, those receiving it, if they continue faithful, may attain to a fullness of the Priesthood and the highest heaven or degree of the celestial kingdom, becoming eventually perfect as individuals and as members of a perfected celestial family organization.

Marriages performed under authority of the law of the land are for time only, and the family union so formed comes to an end when death separates the contracting parties. The Gospel of Jesus Christ, however, provides for a marriage covenant that will endure eternally, uniting husband and wife not only for time—while they shall live together upon earth—but throughout the endless ages of eternity which will follow death.

Such an eternal marriage covenant can only be performed by those having the proper Priesthood authority and appointment. It follows that during times when this divine authority was not upon the earth vast numbers of couples were necessarily married for time only. But the Lord is kind and just and has made it possible for those who died without the privilege and opportunity of being married or sealed for time and eternity to have this ordinance administered vicariously for them, in temples, by their living descendants. Not only does the sealing covenant provide for the eternal union of husband and wife, but provision is also made for children to be linked as such eternally to their parents.

The importance of the sealing ordinance is expressed by Apostle James E. Talmage as follows:

Even as husband and wife, though legally wedded under the secular law, must be sealed by the authority of the Holy Priesthood if their union is to be valid in eternity, so must children who have been born to parents married for time only be sealed to their parents after father and mother have been sealed to each other in the order of celestial marriage. The Church affirms the eternal perpetuity of all family relationships existing on earth under the seal and authority of the Priesthood, and declares

that none other relationship will be binding after death.

Says President Brigham Young:

Children born to parents, before the latter enter into the fullness of the covenants, have to be sealed to them in a temple to become legal heirs of the Priesthood. It is true they can receive the ordinances, they can receive their endowments, and be blessed in common with their parents; but still the parents cannot claim them legally and lawfully in eternity unless they are sealed to them. Yet the chain would not be complete without this sealing ordinance being performed. . . . There must be this chain in the holy Priesthood; it must be welded together from the latest generation that lives on the earth back to Father Adam. (Discourses, pp. 614, 623.)

When all temple work is completed, each faithful person will have joined to him by the sealing ordinances every one of his faithful descendants to the end of time. He, in turn, will be connected by sealing with his fathers in the order of their generations back to Adam in a perfect chain of Patriarchal Priesthood.

President George Q. Cannon, in his *Life of Joseph Smith*, has written:

He bestowed upon the faithful apostles and other chosen ones the endowments, and gave them the keys of the Priesthood in their fullness as he had received them. He also taught and administered to them the sealing ordinances, explaining in great plainness and power the manner in which husbands and wives, parents and children are to be united by eternal ties, and the whole human family back to Father Adam be linked together in indissoluble bonds. In imparting these glorious principles and bestowing these keys and powers upon his fellow-apostles, the Prophet was filled with god-like power. More important doctrines and ordinances were never imparted unto man.

The spirit which rested upon Joseph in teaching and upon the people in listening to them (for he dwelt much upon these principles in public discourses) will never be forgotten by those who heard him. It was to the deep and abiding effect of these teachings upon the minds of the Saints that the extraordinary exertions, which were made after his death in completing the temple, may chiefly be attributed.

Joseph Smith, in Section 128 of the Doctrine and Covenants, writing of those who hold the Priesthood of God, says:

Hence, whatsoever those men did in authority, in the name of the Lord, and did it truly and faithfully, and kept a proper and faithful record of the same, it became a law on earth and in heaven, and could not be annulled, according to the decrees of the great Jehovah.

Again:

The doctrine or sealing power of Elijah is as follows: If you have power to seal on earth and in heaven, then we should be

wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory.

Referring to the coming of Elijah, in the eighteenth verse, he says:

It is sufficient to know, in this case, that the earth will be smitten with a curse unless there is a welding link of some kind or other between the fathers and the children. . . . For we without them cannot be made perfect; neither can they without us be made perfect. Neither can they, nor we, be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fullness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the day of Adam even to the present time.

This principle of the sealing of children to parents was not fully understood at first in all its implications, despite these explicit instructions. Consequently the practice arose of adopting individuals and families to prophets and apostles and other prominent persons.

In 1894 President Wilford Woodruff declared:

We have not fully carried out those principles in fulfillment of the revelations of God to us, in sealing the hearts of the fathers to the children and the children to the fathers. . . . We have felt that there was more to be revealed upon the subject than we had received. . . .

When I went before the Lord to know to whom I should be adopted, (we were then being adopted to prophets and apostles) the Spirit of God said to me, "Have you not a father who begot you?" "Yes, I have." "Then why not honor him? Why not be adopted to him?" "Yes," said I, "that is right." I was adopted to my father, and should have had my father sealed to his father, and so on back; and the duty that I want every man who presides over a temple to see performed from this day henceforth and forever, unless the Lord Almighty commands otherwise, is, let every man be adopted to his father. When a man receives the endowment, adopt him to his father; not to Wilford Woodruff, nor to any other man outside the lineage of his fathers. That is the will of God to this people. I want all men who preside over these temples in these mountains to bear this in mind. What business have I to take away the rights of the lineage of any man? What right has any man to do this? No: I say let every man be adopted to his father; then you will do exactly what God said when He declared He would send Elijah the prophet in the last days. . . .

We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. This is the will of the Lord to His people.



HERE are some real cooking tips prepared by Barbara Badger Burnett, noted home economist who has met with signal success in the M. I. A. cooking schools she has held.

The recipes included here have been thoroughly tested by Mrs. Burnett and have proved their worth by countless others who have tried them.

If you live close enough to attend the M. I. A. Cooking Schools, you will find immeasurable help in making your home work delightful and easy.

Well, here are the recipes:

## Tuna Pie

- 1 large can White Star Tuna
- 1 cup cooked diced carrots
- 1 cup cooked diced potatoes
- 1 cup cooked or canned peas
- 2 tablespoons Clover Leaf butter
- 3 tablespoons flour
- $\frac{1}{2}$  cup Clover Leaf milk
- 1 can chicken soup

Melt butter; add flour. Combine milk and soup and add gradually to butter and flour, stirring constantly until thick. Add tuna and vegetables. Season with more salt if needed and pour into deep dish lined with pie crust. Cover top with crust and bake at 425 degrees for 30 minutes.

## Cider Gelatine Salad

- 1 package Royal Orange Gelatine
- $\frac{1}{2}$  cup pineapple juice
- $\frac{1}{2}$  cup cider
- $\frac{1}{2}$  cups diced pineapple
- 1 cup seedless grapes
- Nalley's Salad Time Dressing
- $\frac{1}{2}$  cup almonds
- $\frac{1}{8}$  teaspoon salt

Heat pineapple juice, add gelatine mixture, and stir until dissolved. Cool; add rest of ingredients. Pour into ring mold and chill. Unmold on lettuce and fill center with Nalley's Salad Time Dressing. Garnish with watermelon balls and frosted mint.

## Coconut Cream Cake

- $\frac{1}{2}$  cup Clover Leaf butter
- 1 cup Utah beet sugar
- 2 Milk White eggs
- 1 teaspoon vanilla
- 1 cup Giebe "A1" Cake Flour
- 3 teaspoons Royal Baking Powder
- $\frac{3}{4}$  cup Clover Leaf milk

Cream butter and sugar together. Add the egg yolks beaten until light and thick, and the flavoring. Sift the flour with the baking powder and add alternately with the milk. Fold in the egg whites beaten stiff and bake in layer pans 20 minutes at 375 degrees.

## Filling

- 1 package Vanilla Kremel
  - 1 cup coconut
  - 2 cups Clover Leaf milk
  - 1 box U. and I. powdered sugar
- Add the milk gradually to the Kremel. Add coconut and stir until boiling point is reached. Cool and spread between cake layers. Cover top and sides with powdered sugar frosting.

## Peanut Butter and Date Sandwiches

Spread a slice of Royal bread with softened butter. Spread with Nalley's Peanut Butter. Cover with a slice of Royal Wheat Bread. Spread with butter and chopped dates. Cover with a slice of Royal White Bread. Press together and cut comerswise.

## Hot Chocolate

- 1 cup Ghirardelli's Chocolate
- 1 cup Utah beet sugar
- 2 cups hot water
- $\frac{1}{8}$  teaspoon salt
- 1 teaspoon vanilla

Mix ingredients and boil slowly for 5 minutes. Cool, add vanilla, and pour in unsealed jars. Keep in ice box. For hot chocolate add enough of this syrup to hot milk to suite taste.



## On the Book Rack

(Continued from page 540)

Austria after the war, pointing out the reasons why a Rhine-Danube axis was a natural, even if undesirable from some points of view, result from bungling after the World War.

By carefully tracing the lines of inter-communication between the axis powers of Italy and Germany, the author points out the desirability on the part of both nations to control Switzerland for adequate transportation of troops and supplies. Italy's dependence on German good will is emphasized.

The most impressive feature of the whole book is the objectivity with which Mr. Graham makes his points. There is no emotional hysteria in this scholarly treatment of what is happening behind the lines of Germany. The author simply states his case in facts which are undeniable. The readers must necessarily reach the same conclusions which Mr. Hutton draws.

—M. C. J.

## WE DIDN'T ASK UTOPIA

(Harry and Rebecca Timbres, Prentice-Hall, New York City, 1939. 290 pages. \$2.50.)

YOUNG Dr. Timbres went to Soviet Russia, where both he and his nurse-wife who had labored some years in Poland, had visited and worked for some months in famine relief. In 1929, he and his wife and two daughters migrated to India where he had been asked to organize some medical work in Bengal. He also studied while in India and returned to the United States in 1934, where he studied for one term at Johns Hopkins. Leaving school, he served for eight months as medical officer for a

(Continued on page 548)

FOR THE FINEST QUALITY ASK FOR  
"MILK WHITE" EGGS  
"You Know They're Good"



Utah Poultry Producers' Co-op Ass'n.

"Milk White Eggs" will be used exclusively in the Era Cooking School  
September 27 at 21st Ward

# Don't Serve SKIMPY Breakfasts...



*...when they go  
back to school!*

Start your children off to school with a real energy breakfast that provides lots of nourishment—lots of pep and energy—a Globe PANCAKE breakfast! School children often skimp on lunches—don't skimp their breakfasts, too! Serve satisfying pancakes for breakfast. Make them the quick, easy, THRIFTY way—with Globe "A1" Pancake and Waffle Flour. This special pancake flour is the choice of thousands of smart women because it contains lots of buttermilk for extra richness and flavor. So quick and easy to use. Always the same!

## GLOBE "A1" PANCAKE FLOUR



## On the Book Rack

(Continued from page 547)

cooperative community administered by the United States government at Arthursdale, West Virginia. In July, 1936, he left for Russia, planning that when he had his permanent visa he would send for his family that they might help in the great experiment going on there.

Through letters and journals, their work is traced, dramatic and poignant enough to have found its way into a novel for its very strangeness, and lending weight once again to the statement that truth is often stranger than fiction. Tragically enough it ends with the death of the young doctor, victim of typhus, one of the diseases which he had been struggling to conquer in the heart of Russia, in a tiny village on the Volga River.—M. C. J.

**THE BEST SHORT STORIES**  
(Edward J. O'Brien Collection,  
Houghton Mifflin Company, 1939.  
414 pages. \$2.75.)

THE thoughtful student of trends in the world cannot fail to seek out the O'Brien collection of short stories annually, because in addition to the most significant stories published during the current year, Mr. O'Brien also gives "The Yearbook of the American Short Story," which includes addresses of magazines publishing short stories, volumes of short stories published in the United States and Canada in 1938, the best books of short stories, articles on the short story in American periodicals, and the index of short stories in books.

In the introduction Mr. O'Brien strikes a note of which we were all aware but which we hadn't dared voice: "Several European cultures have died in the past few years." His culminating statement is challenging: "As Europe crumbles, the responsibility of interpretation in the near future becomes more and more swiftly ours."

Into the collection, goes a story by a native Utahn, Gean Clark, teacher at Carbon College, Price, Utah. The title of his story is "Indian on the Road."

Houghton Mifflin is to be congratulated on its continuous promotion of this story collection. Mr. O'Brien deserves commendation for his care in selecting the stories to be included.—M. C. J.

**APACHE GOLD AND YAQUI SILVER**  
(J. Frank Dobie, Little, Brown and Company, Boston, 1939. 366 pages. \$3.50.)

A SURE guarantee against boredom is this book in which mystery, adventure characterize the true stories from the old southwest, including Four Corners, the setting for the *Outlaw of Navajo Mountain* which ran in *The Improvement Era* two years ago, and stretching southward one thousand miles across the deserts, lava beds, and mountains. The author has done an amazing work of compiling fragments of information, writing to any and everyone whose name was suggested to him: traveling to discover those who were still living and who could tell stories of their attempts to find the lost diggings that were first located by a man named Adams.

The search for the yellow metal, which so easily becomes an obsession among men, usually results in sorrow, disaster, and death. This story possesses all the qualities of the best mystery stories, but it has this advantage over them: it is true.—M. C. J.



## THE STORY OF A BABY

(Written and Illustrated by Marie Hall  
Ets, The Viking Press, New York City,  
1939. 62 pages. \$2.50.)

WHEN Mrs. Ets observed the keen interest taken by children and adults at the exhibit of human embryos arranged by the Loyola University School of Medicine at A Century of Progress, Chicago, in 1933 and 1934, she conceived the idea of making this book. For five years, she has been studying; conferring with doctors, nurses, and mothers; visiting maternity hospitals; sketching babies; and making scientific drawings. This book is the glorious result of her energy.

Extremely satisfactory to most of her readers is the fact that she does not try to explain how life came to be at the first. She merely states that life has been passed "on from so long ago that nobody knows from what it started, nor when, nor how." But she tells us how the fertilized egg grows and finally emerges as a full-grown child, ready to begin its mortal existence and find that after all life is good.

Doctors acclaim the book as the solution for many problems of both mothers and doctors. The director of the Loyola Century of Progress, J. M. Essenberg, Associate Professor of Anatomy at Loyola University School of Medicine, states: "Here with creditable accuracy Mrs. Ets has collected and interpreted for children and laymen some of the interesting facts of human embryology, especially those concerned with the development of the outer form. I know from experience that *The Story of a Baby* meets a real need."—M. C. J.

## BOOKS RECEIVED:

*The King Pin*, Helen Finnegan Wilson, Macmillan Company, New York City, 1939, \$2.50. The story of an impractical family which managed to get along somehow hilariously. Entertaining, light reading.

*Wine of Good Hope*, David Rame, Macmillan Company, New York City, 1939, \$2.50. A kind of *Anthony Adverse* book, well-written for the most part, picturesque portrayal of a South African patriarchate, whose men seem to have the wanderlust.

## THE GUEST

By Daisy Constant Drexel

HE CAME into my life, a little while;  
Then he was gone, lost in the throng of men.

I still can feel the kindness of his smile,  
Although he will not come my way again.  
Brief though his stay, he gave me riches rare;

He helped me find myself, that inner me;  
He taught me faith and hope and contrite prayer;

He showed me that the best is yet to be.  
Bent on success, my head above the clouds,  
I'd lost the power to mingle with mere man.  
He taught me that the touch of milling crowds,

Would make me human, ere I'd crossed life's span.

He led me into paths before untrod;  
He set my feet upon the road to God.

## Sentence Sermons

(Concluded from page 513)

School is a drill for the battle of life; if you fail in the drill you fail in battle.

I would rather trust my child to a serpent than to a teacher who does not believe in God.

The good angels never lose an opportunity of calling attention to something good in everybody.

All our prayers are addressed in the handwriting of the heart, readable to God and ourselves only.

Youth demands recreation, and if it is not provided in high places they will seek it in low places.

The truly educated man will always speak to the understanding of the most unlearned of his audience.

If you learn only a fraction of the A of a principle, practice at once that fraction you have learned.

What we did before we came here conditioned us here; what we do here will condition us in the world to come.

It is our privilege to be so fastened to our line of duty that we cannot be turned away by the strongest current of temptation.

Every one of you, sooner or later, must stand at the forks of the road and choose between personal interests and some principle of right.

If you want to make excuses to go to the Devil—he will give you all kinds of excuses.

GHIRARDELLI'S  
Ground CHOCOLATE

A  
short-cut  
to  
quicker  
cake  
making



In a hurry for a rich, moist, chocolate cake? Try Ghirardelli's *Ground Chocolate*! No melting; no grating; right into the sifter with the flour!

Saves time, steps, dishes!

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it's Ground

9  
discovered  
what my  
SALADS  
NEEDED

add  
Tang  
THE Perfect DRESSING

... and you'll make the same discovery. You'll find that without TANG are often flat—so mild they're inclined to be tasteless. With TANG, vegetables take on new flavor . . . gain that something which the name TANG implies. TANG is a dressing designed to give foods the tang they naturally lack. Don't serve salads without it. Buy the economical quart size. At grocers everywhere.

• Add tangy flavor with TANG to sandwiches, salads, cold meats, sea foods, sliced tomatoes, fresh or canned, asparagus, cheese dishes. Exceptionally good on potato salad.

Made by NALLEY'S, Inc.  
Manufacturers of Quality Foods



# Melchisedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—  
JOSEPH FIELDING SMITH, CHAIRMAN; JOHN A. WIDTSOE, JOSEPH F. MERRILL, AND SYLVESTER Q. CANNON

## QUORUM PROJECTS

### WHAT IS YOUR QUORUM DOING?

FROM Twin Falls Stake comes the following report of assignments to quorums:

Each Priesthood quorum is to assist at least one member who is not now self-supporting to become so in the year 1939; to see that each quorum member pays \$1.00 per capita for the family as Fast offering; and in addition to this, each quorum member is to contribute \$1.00 to the Church Welfare program.

For those quorum members who refuse to pay or cannot pay, the quorum is to devise ways and means of raising this amount in an honorable and fair way.

Those quorums who wish to raise farm produce in a group to pay this assignment may do so, or each individual may contribute his own produce to pay the assignment.

### QUORUM BUILDS A HOME

S. L. HAMMER of Idaho Falls, informs us that while attending a Welfare meeting he heard of a quorum project to put one family on its feet. He knew of a family living under unfavorable conditions, with seven children. Brother Hammer writes:

I was very prayerful over this affair. I met the husband's father and mother, and also his wife's father and mother. I explained what we'd like to do as a quorum. . . . I also told the bishop, consulted him about the home, and to be sure he was very pleased.

I called my adult committee together; we then gave some of the Melchizedek Priesthood an opportunity to join us. One of the brethren said two rooms would do, and later they could make it larger. But our committee said, "Let's build him a house." So we went to work. Ten men with trucks and lunch boxes went to the hills for timber; some started to dig the basement. I never saw so many willing men ready to do their share. We didn't have a full-fledged carpenter, so we were "Jack of all trades."

There were forty-seven men who worked: four High Priests, seventeen Elders, three Seventies, four non-members, and the rest were adult Aaronic Priesthood. The house was started September 12th and the family moved in October the 8th. The family was very enthusiastic.

The size of the house is 24 by 24 feet, two rooms 10 by 12 feet, and two rooms 10 by 14 feet. It is located five miles northwest of Idaho Falls on the Montana highway.

### MEMBERS SUPPLIED WITH POTATOES.

It is interesting to note what was accomplished in a project sponsored by Brother G. G. Whyte of the Regina Branch of the Church in Saskatchewan. He writes as follows:

In May, 1936, we rented an acre and a half of land, which cost us \$5.00. Fifteen bushels of potatoes were purchased for \$14.40. The half-acre was planted with vegetables of different kinds and the acre was planted with potatoes. Most of the Saints helped to plant the potatoes on the 19th of May. As the ground was very dry, we decided to hire a man and a team for \$5.00 to drop the potatoes in as the ground was plowed. When the planting was completed, the ground was harrowed down and the different families of Saints did their share of the hoeing to keep the ground free from weeds, with a layer of loose earth on top.

Soon after the planting was finished we had a small shower of rain. For the balance of the year no rain fell. We started digging the potatoes on the 15th of September and finished on the 29th. The small vegetables were a failure due to the drought, but we raised 120½ bushels of potatoes in 118 days, without rain or irrigation of any kind. After supplying the Saints with all the potatoes they wanted we sold \$15.65 worth to the grocers.



TOP: HOME OF RULON S. RADFORD, FIVE MILES NORTHWEST OF IDAHO FALLS ON THE MONTANA HIGHWAY.

CENTER: FORTY-SEVEN MEN BUILT THIS HOME BY VOLUNTARY LABOR.

BOTTOM: MR. AND MRS. SAM L. HAMMER, ADULT AARONIC PRIESTHOOD SUPERVISOR AND WIFE.

## ANTI-LIQUOR TOBACCO COLUMN

(See also page 516: "Who Has A Right To Drink?")

### HAS YOUR QUORUM DONE AS WELL?

AMONG the Priesthood quorums whose reports for the second quarter show that excellent work has been done in the distribution and reading of the three booklets used in the campaign for the non-use of alcohol and tobacco the following may be mentioned:

Quorum and Stake	No. reading Alcohol Talks to Youth	No. reading Nicotine on the Air	No. reading The Word of Wisdom in Practical Terms
68th Q. Seventy Lehi Stake .....	87%	87%	87%
2nd Q. Elders Lehi Stake .....	91%	91%	91%
233rd Q. Seventy Mt. Ogden Stake.....	95%	95%	95%
252nd Q. Seventy New York Stake.....	92%	92%	92%
1st Q. Elders No. Sanpete Stake.....	90%	90%	90%
High Priests' Q. Raft River Stake .....	100%	88%	88%
6th Q. Elders Rexburg Stake .....	12%	100%	100%
6th Q. Elders Beaver Stake.....	Makes this report: "These pamphlets have been put in every home—but no check has been made as to number having read them."		
3rd Q. Elders Long Beach Stake.....	Makes this report: "In all the homes."		
5th Q. Elders No. Idaho Falls Stake .....	99%		
High Priests' Q. Pioneer Stake .....	86%	86%	86%
High Priests' Q. Franklin Stake .....	97%	97%	97%
18th Q. Seventy Franklin Stake .....	100%	100%	100%
116th Q. Seventy Franklin Stake .....	100%	100%	100%
2nd Q. Elders Franklin Stake .....	82%	82%	82%
3rd Q. Elders Franklin Stake .....	100%	100%	100%
4th Q. Elders Franklin Stake .....	100%	100%	100%



# Melchizedek Priesthood Outline of Study, September, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.

## LESSON XXV MAKING OLD THINGS NEW (Chapter 25)

- I. Worn and damaged goods—how they have been treated in the past
- II. Hard times give new value to old goods
  - a. Work of social welfare organizations
  - b. Collecting and distribution of discarded articles for needy
- III. "Old clothes" may not be old
  - a. Example of items retrieved at four-stake bishops' storehouse in Ogden
  - b. Attractive products as result of little labor and care.
    1. Dresses
    2. Suits
  - c. An incidental system of training involved: program of cleaning, mending, remodeling
- IV. Creative use of scraps of cloth
  - a. Quilt-making: carried on as ward group projects
  - b. Rag carpets, matting
  - c. Cultivation of individual hobbies
- V. Shoe rebuilding
  - a. Nothing wasted: worn-out shoes provide leather for patches
  - b. A source of work when other activities slack
- VI. Wonders in wood and metal
  - a. Furniture repairs
  - b. Stove repairs
  - c. Renovation of buildings and fences: what hammer and saw can do—and paint
  - d. Preservation of farm machinery
  - e. Up-keep of home surroundings
- VII. To keep churches attractive
  - a. Interior decorating
  - b. Exterior landscaping
- VIII. Rebuilding men the real goal
  - a. To provide happiness in work and in the home
  - b. To assist men to help themselves and find their place in the social group

## LESSON XXVI HUMAN ENERGY AS A RESOURCE: THE VALUE OF CLEAN LIVING (Chapter 26)

- I. Human labor makes all of world's work possible
- II. An enormous waste of human energy
  - a. Paralled with Niagara Falls
  - b. In time: minutes wasted by individuals amount to a huge total
  - c. Through ignorance
  - d. Through ill health
  - e. Through bad habits
  - f. Through misdirection
- III. Mechanical servants
  - a. A great boon in some ways
    1. Time- and labor-saving
    2. Increase in efficiency
  - b. In some ways detrimental
    1. Creates unemployment
    2. Destroys craftsmanship
- IV. The double curse of idleness as a result of unemployment
  - a. Loss of what might have been produced
  - b. Loss of ability to produce effectively
- V. Idleness as a result of choice
  - a. Short hours of labor, leisure lives,

- incomes on which to retire are often the lot of the more capable
- b. Withdrawal of their services from society a waste
- c. Leisure time should be made productive
- VI. How ignorance can be a source of waste
  - a. By doing things in a poor way
  - b. By producing low-quality products
  - c. Through lack of skill, of knowledge how to organize one's efforts, of how to adjust to one's community
- VII. Loss of confidence a source of waste
  - a. Plundering of property or honor by the dishonest
  - b. Standards needed—of goods and of conduct
- VIII. Vice not only wastes—it destroys
- IX. The exploiter not a producer but a waster
  - a. Conservation essential—of natural resources and spiritual values alike
  - b. Real service performed only when substantial physical, intellectual, or spiritual goods are produced
- X. To conserve human energy
  - a. Need a program to provide employment: the Welfare Plan
    1. To prevent moral and mental deterioration and create independence
  - b. Need a program of education on the part of each individual
    1. To remove ignorance and eliminate waste
- XI. Clean living the greatest conservator of human energy

- a. What Dr. David Starr Jordan says
- b. The Word of Wisdom injunction

## LESSON XXVII THE HEALTH RESOURCES OF MAN (Chapter 27)

- I. Health the means of achieving life's purposes
- II. Life spans and their significance
  - a. In countries outside the United States
  - b. In the United States: period of productive life almost doubled since 1880.
- III. What life insurance figures indicate
  - a. About money values: the average earning power of individuals
  - b. About enjoyment values: a new kind of asset
- IV. Ability to live a full life is health's greatest value
- V. Illness has many costs
  - a. In actual money
  - b. In loss in quality of work
  - c. In inability to enjoy leisure time
  - d. In lack of inner reserve to meet crises of daily life
- VI. Safeguards of physical health: conquest of disease
  - a. Scientific methods
  - b. Rigorous sanitary procedure
- VII. Mental health: how to safeguard it
  - a. The strains of modern life provide an abnormal environment
  - b. Planning, regulation a necessary health guard
  - c. Stabilizing will is greatest control: facing life squarely
  - d. The conquest of hurry and worry through nature's restoratives
- VIII. Safeguards against stimulants
  - a. An honest hunger satisfied with good food
  - b. An heartfelt will
- IX. The promise of the Word of Wisdom

## MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles  
For the Month of June, 1939

	June 1939	June 1938
<b>MISSIONARY ACTIVITIES</b>		
1. Number of times out doing missionary work.....	7,242	7,673
2. Hours spent in missionary work.....	15,654	16,633
3. Number of homes entered for the first time.....	5,252	3,654
4. Number of invitations to return.....	5,499	5,003
5. Number of revivals.....	4,440	
6. Number of Gospel conversations.....	11,889	13,332
7. Number of Standard Church Works Distributed:		
Copies of the Bible.....	Loaned 8	Sold 11
Copies of the Book of Mormon.....	146	128
Copies of the Doctrine and Covenants.....	14	15
Copies of the Pearl of Great Price.....	10	7
TOTAL (Loaned and Sold).....	339	458
8. Number of other books distributed.....	421	357
9. Number of Tracts and Pamphlets Distributed.....	12,312	19,474
10. Number of hall meetings held by missionaries.....	244	274
11. Number of cottage meetings held by missionaries.....	551	490
12. Number of missionaries who attended cottage and hall meetings.....	1,949	1,832
13. Number of investigators present at cottage and hall meetings.....	3,076	3,288
14. Number of baptisms as a result of missionary work:		
(1) Of people over 15 years of age.....	81	
(2) Of people under 15 years of age:		
a. Both of whose parents are members.....	62	
b. Others under 15 years of age.....	56	
15. Number of inactive members of the Church brought into activity through stake missionary service during the month.....	199	162
16. Number of Stakes in the Church.....	232	344
17. Number of stake missions organized.....	127	119
<b>MISSIONARIES</b>		
Number of stakes reporting.....	89	103
Number of districts.....	319	372
Elders.....	227	221
Seventies.....	1,015	1,368
High Priests.....	210	288
Women.....	345	324
TOTAL.....	1,797	2,201
Number of missionaries making the minimum requirement.....	511	
Number of missionaries making less than minimum requirement.....	719	
Number of inactive missionaries.....	157	
Not classified.....		
TOTAL (agrees with total above).....	1,797	

# Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

## WORD OF WISDOM ESSAY CONTEST EFFECTIVE

THE means adopted by the Bonneville Stake Aaronic Priesthood Committee to induce as many Aaronic Priesthood Quorum members as possible to read the three pamphlets published by the General Committee of the Church in the campaign against the use of liquor and tobacco, was to promote an essay contest. Copies of the three pamphlets, "Nicotine on the Air," "Alcohol Talks to Youth," and "The Word of Wisdom in Practical Terms," were secured from the ward committee and distributed among the quorum members, all of whom were invited to join in the contest.

The results were decidedly encouraging. A large per cent of the boys read the pamphlets and entered essays. These were judged first by quorums, then by wards, and finally for the stake winners. The final judging was done by the editorial staff of the *Deseret News*. The winners were then invited to present their essays at the general session of stake conference at which time they were awarded leather-bound sets of the Standard Works of the Church. In some wards, the bishoprics also made awards for the winning essays. The three winning essays are published herewith.

## PRIZE WINNING PRIEST'S ESSAY By George Richard Hill (Yale Ward) THE WORD OF WISDOM

One hundred and six years ago, in Kirtland, Ohio, Joseph Smith, the founder of

the Church of Jesus Christ of Latter-day Saints, gave to the world a revelation from God concerning the correct code by which all people should live. That portion of it concerning the effect of alcohol and tobacco on the body follows:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarned you, by giving unto you this word of wisdom by revelation.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill."

Especially applicable today are these words of advice. Large companies, hot on the trail of personal remuneration, advertise and campaign extensively to persuade unsuspecting persons to accept and use their products. It is subtly suggested through the use of very artistic drawings and signs that if their product is used, the user will become as charming or as beautiful or as well liked as the person on the advertiser's poster. Actually, the reverse is true. Tobacco and alcohol contain poisons which, instead of bringing about charm and beauty, cause the complexion to become sallow and blotched and create in the user a state of nervousness and slovenliness which is not to be found in non-users.

An athlete or any person who needs steady nerves and a clear mind cannot safely use these depressant drugs. There

are innumerable examples of persons connected with athletics, who, when they took up smoking and drinking faded entirely from competition.

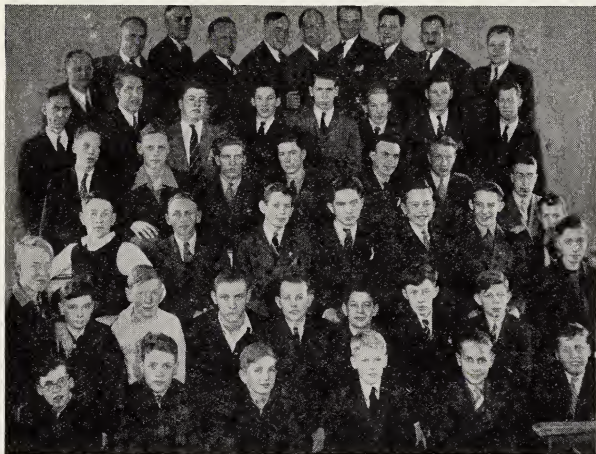
Alcohol and tobacco are not harmful to the muscular system alone. They undeniably have some effect on the mind and nervous system as well. It has been found that smoking definitely impairs efficiency in work, especially in school work. On this, Dr. George Lewis says: "In fifty years no tobacco user in Harvard has graduated at the head of the class, although five out of six were users." Dr. Seaver, Director, Physical Laboratory, Yale University: "Out of the highest scholarship men at Yale only 5 per cent use tobacco. Of all the men who do not get appointments, 90 per cent use tobacco."

Dr. M. V. O'Shea conducted an inquiry among one thousand high schools of the middle west concerning the effect of the use of tobacco in high school work. Of the great number of high school boys who smoked, only 15.9 per cent were above the average in school work, while 60 per cent were below. The conclusion was that the use of tobacco is detrimental to intellectual effort, and in extreme cases paralyzes mental activity.

Scientists today are investigating the effects of alcohol and tobacco on the body. They have found through their research that the heart and blood conveying system are greatly damaged by the use of either, but more especially by the use of tobacco. The blood pressure of a smoker is raised from five to ten points, and the pulse rate is raised from five to ten beats per minute. Your very life depends upon the way your heart serves you. Let us consider for a moment that your heart is capable of beating three billion times. This is the actual number of normal heartbeats (approximately, of course) in a life span of seventy years. If a person's heart rate were increased ten beats per minute, in one year his heart would have pumped 5,256,000 extra times. This means that the normal lifespan of a heavy smoker is lessened by one eighth. Instead of living to the age of seventy, the smoker would probably die at sixty-two—if he did not die long before that due to the poisons acting on other parts of his system.

As was mentioned before, the tobacco works not only on the heart, but on the other vital organs as well. The poisons found in a cigaret are capable of causing immediate death if taken directly. These poisons, as taken in smoke are slowly absorbed into the system and cause numerous prolonged ills rather than immediate death.

The advocates of alcohol claim their product to be a food. "A food is a substance, that when taken into the body, builds, repairs, and nourishes the tissue and cells of the body; provides heat and supplies energy for the processes of life. By this definition alcohol is not a food. It contains no nitrogen with which to rebuild or repair cell waste; no sugar, starch, mineral matters, fats, or vitamins, all essential in maintaining the body in good health. It is true that alcohol taken in small quantities is removed from the body largely by combustion and that it does in that way supply some heat, but since it fails utterly to meet the other requirements of a food, and may even cause excessive loss of protein, and



AARONIC PRIESTHOOD QUORUMS OF EMIGRATION WARD, BONNEVILLE STAKE, WITH STAKE LEADERS  
All quorums have standard quorum awards.



besides interferes as a narcotic with all normal functions of life, it cannot be classed as a food. Authoritative science is conclusive on that point. Besides, alcohol acts as an irritant to the organs of the body, predisposing them to disease, and it develops a vicious, compelling habit—things not done by a food."

The above quotation from *The Word of Wisdom* by Dr. John A. and Leah D. Widtsoe destroys completely the claims made by alcohol distillers. These distillers do not mention in their claims that alcohol leads to crime, to an increase in the number of automobile deaths, to disease, and to many other of the greatest social ills. They do not say that their product will form such a hold on the individual that he will sacrifice everything in order to get it. They also fail to mention the enormous financial cost to the people of the nation. Rather, they suggest that it is socially correct to drink and make drinking a matter of "keeping up with the Joneses."

As a result of a large amount of research on a number of fronts, it has been found: first, that alcohol and tobacco are not in any way beneficial to the human body; second that they destroy cell tissues, harm the heart and pulmonary system, and wreck havoc with the nervous system; third, that their use costs the country's citizens billions of dollars annually; and, fourth, that their use leads to an increase in crime, disease, automobile deaths and to a great decrease in personal efficiency. With all these facts before us it seems strange and incomprehensible that so many people would fall for the line of the advertisers and become slaves to the alcohol and tobacco habit. . . .

The findings of science concerning the effects of alcohol and tobacco on the human body merely serve to confirm the word of the Lord. The promise given to those who obey the law is just being brought out by science. It is astonishing that so many people, when they have both the word of man and the Word of God, should fall into the habit of using these two poisons. It is one of the greatest duties of youth in this country to acquaint the public with the evils of alcohol and tobacco and to show by example the physical and mental fitness which can be attained through total abstinence from their use.

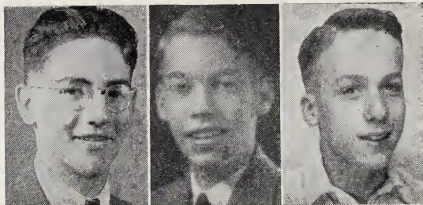
#### PRIZE WINNING TEACHER'S ESSAY By Wallace Bennett (Yale Ward)

##### WHY I DON'T USE TOBACCO

Ever since I have been old enough to attend the various institutions of this Church, I have been urged to use tobacco. Since arriving at Priesthood age, I have realized the expediency of this counsel.

I should like to give you my reasons for believing that such advice is wise. Because of three main reasons I believe that tobacco in any form should be left alone: First, the Lord has commanded us not to use it. Second, it could do me no good. Third, if I used it, it would do me much harm.

We are all aware that the Lord has commanded us not to use tobacco. His exact words on the subject, found in the 8th verse of the 89th Section of the Doctrine and Covenants, are as follows: "And again, tobacco is not for the body, neither for the belly, and is not good for man but is an herb for bruises and all sick cattle, to be used with judgment and skill." Because I believe in following the Lord's commandment as best I can, I think this reason for not using tobacco is the most important of all that could be given. Certainly, when the Lord



LEFT: GEORGE HILL, JR.; CENTER: WALLACE BENNETT II; RIGHT: LLOYD MATHIS.

Himself deems it important enough to urge His people against the use of tobacco, it should be left alone.

My second reason for not smoking is that tobacco could do me no good. The only possible asset one gets from smoking is a certain amount of so-called real enjoyment. However, it has been proved that when one is trying to stop smoking, if he substitutes candy or something else for his tobacco, he gets just as much enjoyment. I do not believe that I could possibly get much enjoyment from smoking when I am aware of the many harmful effects tobacco has on the body.

This brings me to my third point. I do not smoke because the habit would do me much harm. I shall enlarge on this point more fully than the other two because it is perhaps the most practical reason today.

Let us just see what harm tobacco would do to me if I used it. In the first place, it would affect my health. I hope I can assume that everyone realizes the importance of good health. Perhaps the most important factor in maintaining good health is a sound heart. Would tobacco affect my heart? "All observers are agreed," so summarized Dr. W. E. Dixon in *Medical Standards* for March, 1928, "that the use of tobacco increases the pulse rate from five to ten beats a minute, and in the case of man who is continually smoking the increase in rate becomes permanent."

Let us see what this means. The average resting pulse rate is seventy-two beats per minute and over 100,000 times in a day. In a year the rate totals 40,000,000 times. That is just the job of the heart if you were at rest all the time. But if you added the five to ten times per minute increase caused by tobacco, certainly the total would be much unnecessary work for the heart to do. I should now like to quote directly from that instructive little pamphlet, "Nicotine on the Air." It says, "But if you will now add to this the increased effort it (the heart) must make because of the rise in blood pressure which I (nicotine) cause, you can see that your use of me is not something just to be winked at." Moreover, if you allow me to set up certain pathological conditions in the heart and arteries, toward which science is more and more pointing an accusing finger, you can understand why you would be better off if you did not use me at all." Nicotine, the narrator of that pamphlet, also states, "The great wonder to me is that the blood vessels and organs are able to withstand the normal strain of life as long as they do."

Thus we see that tobacco has a decided effect on the heart. This reason alone could warrant my non-use of tobacco.

The next harmful effect of tobacco would be to my throat and lungs. I am very much interested in speech work. Contrary

to some cigarette advertisements, tobacco does have a harmful effect on the throat and lungs. My authority for this statement is Colonel Maus of the U. S. Regular Army, who states that young men are rejected annually at West Point and Annapolis for undeveloped lungs caused by the use of tobacco. Certainly I would not like to indulge in a habit which has a harmful effect on those organs indispensable to speech, my throat and lungs. It is interesting to note that Nicotine himself admits he is harmful to the throat and lungs.

According to Dr. M. H. Dearden, a member of our stake, tobacco injures the eyes. He said that when smoking with headaches and eye trouble quit smoking, their pains decreased. After they had quit smoking, Dr. Dearden was able to give them some glasses which did some good.

Certainly I should not like to smoke if the habit would affect my eyes.

My next argument supporting the point that tobacco would do me much harm is the fact that smoking would be hard on my school record. Dr. M. V. O'Shea, of the University of Wisconsin, conducted a survey a few years ago on the scholastic credits of smokers and non-smokers. After having taken every other influence into account, it was found that the group of smokers, as a whole, in academic standing ranked distinctly below those who did not use cigarettes at all.

To further back this up I should like to quote directly again from "Nicotine on the Air." It says: "Dr. Herbert F. Fisk, Principal of Northwestern Preparatory School at Evanston, in reporting the scholastic standing of 300 boys in his school in their relation to the use of tobacco, pointed out that the smokers constituted only three per cent in the upper fourth of the class; in the second quarter of the class, only eleven per cent." As a youth of today I am interested in school. My scholastic record has been, is now, and should continue to be important to me. I don't believe I should indulge in a habit which probably might injure my academic standing.

The final harmful effect I will enlarge upon is to the family pocketbook. Perhaps we don't all realize how expensive the smoking habit is. If I should smoke one fifteen cent pack of cigarettes a day for one year, it would cost \$55.25 that year.

If three members of a family were smokers, the cost would be \$15.00 a month, or \$180.00 a year. Fifteen dollars a month will speedily furnish a home, will insure a college education to all the children, will carry valuable insurance, will provide dental care, and will secure some wholesome recreation. I believe many more worth-while things can be purchased by

(Concluded on page 554)

## Aaronic Priesthood

(Concluded from page 553)

that family with the \$15.00 a month that they spent for tobacco. . . .

I have attempted to show you the harmful effects tobacco would have on me if I used it. I have attempted to show for three main reasons why I feel that the advice given me is worth while. In other words, I have tried to show just why I do not use tobacco. . . .

### PRIZE WINNING DEACON'S ESSAY By Lloyd George Mathis (33rd Ward)

#### MISLEADING ADVERTISING OF CIGARETS

One of the most profitable businesses in the world today is the manufacture and sale of cigars. Every year the profits made on cigars are growing by leaps and bounds. Thousands upon thousands of people of every class are being added to the fold of cigar users.

Advertising has built this enormous business. Almost every magazine or newspaper you pick up has colorful advertisements telling the wonders of the leading brands. Many radio programs advertise cigars. These advertisements cost a fortune, but they bring the desired result, which is, to bring new converts to the habit of smoking. And when they start they are assured of customers for life.

The advertising in the cigaret advertisements is very clever. They aim their advertisements at one group of people and then another. When one group is initiated they start a new campaign. A few years ago men who smoked were made fun of and even considered fools. So for years the cigaret advertisers showed in their advertisements pictures of big, strong "he-men" smoking. People began to believe that if they smoked they were "he-men." The next class they aimed at was the so-called aristocratic class, the people in society you see dressed in tuxedos and silk hats. The billboards had pictures of "men-about-town" and society dudes smoking.

All this advertising up to this point was aimed at men. Women were still in the background looking on and approving of the men smoking.

Slowly the women in the advertisements were moved closer and closer until we see the woman lighting the man's cigaret. Finally the woman was seen smoking with the man and it became the style for women to smoke.

Let's look at these advertisements and see what they say: "Camels never get on my nerves." "For digestion's sake smoke Chesterfields." "Smoke Luckies, they don't get your wind."

One will find that these are the things that are wrong with cigars. The advertisers capitalize on this fact by stating just the opposite, thereby hiding the real truth. If we see a thing in print long enough we begin to believe it whether it is true or not.

An examination of the cigaret package will show that there is absolutely no sign of the things they claim to be true in magazines and papers. The Pure Food and Drug laws of the United States do not permit false statements to be printed on the package labels. This is why general statements are put on the package rather than the flattering promises they try to put over in their advertising.

Yes, these advertisers are very clever and treacherous. They live at the expense of people's physical, mental, and moral health. After convincing the "he-men," society men, and the women that it is proper

to smoke, these clever advertisers have started on another campaign. They are trying to induce us, the younger generation, to form the habit. We, the citizens of tomorrow, are the ones who are being influenced by these racketeers.

Young people suffer greatest from the effects of nicotine. They are trying to sell us young people by showing us pictures of famous athletes who are paid vast sums of money for the use of statements about the wonderful merits of the cigaret.

Every schoolboy knows that when athletes are in training for a contest they must ab-

stain absolutely from all forms of tobacco.

Experience demonstrates that when men use tobacco they cannot do as well as when free from its effects. Under the influence of tobacco the young man is less alert, less steady, and has less endurance. No sane man can afford to handicap himself before a contest. We young fellows cannot afford to handicap ourselves before entering manhood.

We, as young members of the Priesthood, should be thankful that we are members of a Church which teaches us the harmful effects of tobacco.

## Ward Teacher's Message for October, 1939

### THE TWO GREAT COMMANDMENTS

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it. Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets."

—Matthew 22:37-40.

MOST of the world's present ills are due to flagrant disregard of the two great commandments referred to by Jesus in such striking and forceful language. Most of the difficulties in nations, in communities, and in families arise from the same cause.

The first commandment alone should be sufficient as a guide to both divine and human relationships. A person who really loves the Lord never does anything to offend, to injure or oppress one of His children. Therefore, loving God, one would also love His children.

But because human beings are weak and at times thoughtless and forgetful, the second great commandment was given: "Thou shalt love thy neighbor as thyself." This second admonition clearly was given to reinforce the first. With these two commandments as a guide, members of the human family, except for human weakness and temptation, should have been able so to order their lives that they would have happiness and prosperity in this life and salvation in the life to come.

But, again, an allwise Heavenly Father, knowing the weakness of the flesh, gave other commandments, all amplifying the first two and giving specific warning against the most common of human sins.

Latter-day Saints, having been given much light and great blessings, should strive to show appreciation for the goodness of the Lord by accepting as a guide in their lives and in their homes, the two great commandments. We, above all people, should love the Lord with all our hearts, our souls, and our minds. We should also love our neighbors, our brethren, and our sisters. This love should not only be acknowledged; it should be demonstrated. We should show our love by building His Kingdom, by living lives that will please Him, by sustaining His chosen servants, by helping each other, by kindness and consideration for the least of His children, the poor, the needy, the humble—in short, by living lives of true Latter-day Saints.

### MILK

Dr. Chas. H. Mayo: "Milk is one of the most important things in the world."

Children's Bureau: "Fat and sugar for warmth and energy; protein for body building; minerals for blood, bone and teeth; vitamins for health and growth."

Hygeia (American Medical Association): "The best food is milk. It is protective in the highest sense of the word."

White House Conference on Child Health: "Milk is one of the foods for which there is no effective substitute."

Senator Royal S. Copeland: "Pure milk is just as essential to successful medical practice as are drugs."

Bureau of Economics: "Children need one quart of milk daily."

### ALCOHOL

France—Dr. M. Magnan: "All the alcohols are dangerous."

Scotland—Dr. William Robertson: "Athletes who drink alcohol in any form never last long."

United States—Dr. Haven Emerson: "Alcohol even in moderation lessens self-control, judgment, reason, and exercise of the will."

Germany—German Association of Neurologists and Psychiatrists: "The drinking of liquor lessens personal resistance to all kinds of disease, shortens life, and produces crime and accidents."

England—Sir James Crichton Browne: "It blurs the moral twinges."

British Medical Association: "Alcohol is from first to last a narcotic drug."



# Mutual Messages

## General Superintendency

Y. M. M. I. A.

GEORGE Q. MORRIS  
JOSEPH J. CANNON  
BURTON K. FARNSWORTH  
OSCAR A. KIRKHAM

Executive Secretary

## General Offices Y. M. M. I. A.

50 NORTH MAIN STREET  
SALT LAKE CITY, UTAH

## General Offices Y. W. M. I. A.

33 BISHOP'S BUILDING  
SALT LAKE CITY, UTAH

## General Presidency

Y. W. M. I. A.

LUCY GRANT CANNON  
HELEN S. WILLIAMS  
VERNA W. GODDARD  
CLARISSA A. BRESLEY

Executive Secretary

Send all Correspondence to Committees Direct to General Offices

## Executives

### THE MONTHLY REPORT AS AN AID TO WARD AND STAKE BOARDS

Talk by Ruth Peterson, Pocatello Stake.

"ONWARD, Ever Onward," is the M. I. A. watchword which causes us to press on to greater heights. Our aim is to have everyone come under the influence and spirit of the M. I. A., which is a living, vitalized force. The missionary spirit is carried into our work. The Mutual program must reach more members of the Church, and non-members too; the organization must continue to grow. A minimum goal of ten per cent a year increase in membership, and at least two-thirds of the enrolled members attending Mutual meetings, has been set.

Carefully planned and inspired activity and lesson programs have been given us to attract members of the Church and their friends to our Mutual meetings. Other things must be considered. It is necessary for executives to have the accomplishments of the organizations carefully detailed. These are usually referred to as reports.

How can dry and uninteresting reports be of value to ward and stake boards in thus stimulating progress and achievement in the attainment of the goals? The definition of report is—"to give a formal or official account or statement of proceedings." Expressions, such as: "pulse," "blue print," "gauge," "picture," "measuring stick," are everyday terms which can be applied to reports.

A comprehensive comparative report has unlimited value to executives which, if used, should indicate to them the condition of the stake, ward, or department as the case may be. Take the gauge on a gas tank. The indicator should show just how much gas you have. These reports are likened to "check ups" of the fundamentals of our work. Compare it, if you will, with our own personal affairs. We should take an inventory occasionally to see if we are watching our finances as we should. Are we keeping our budget to a minimum? Are we keeping a proper account of everything?

Reports "size up" the situation, so to speak. It is the same as an audit, which we know is so important to a business concern. The proprietor of a store sells his goods and takes the money over the counter, but unless he has some means of checking and keeping a record of his receipts and disbursements, he is at a complete loss to determine his true worth. The M. I. A. is a huge business.

Periodical checkups by a doctor respecting our physical condition are necessary, so we shall know if there are any deficiencies, and how to remedy them.

The secretaries are responsible for this work and their records should be the

reliable source upon which to base reports. Too often the stake and ward board members assume that improvement is being made and will venture so far as to give statistics which, when compared with the secretary's actual figures, differ considerably.

One function of the secretarial work of any organization is submitting the story which reports tell, to the leaders, whether it be for use of department leaders, or ward and stake officers. Much time and effort is devoted to gathering and organizing facts into reports and then they are simply hidden away from the officers who should know what they reveal. A report is no better than its usefulness.

True, the officers are busy with other features of the work, but it is important to the progress of the organization that they be accurately informed about the condition at the present time, and about features showing the need for improvement. If the records reveal that the Mutual is losing ground or is developing weak spots, it is the responsibility of the secretary to warn the officers of these conditions. They should show exactly what the organization has done and where it seems to be going, whether backward or forward.

Upon secretaries fall much of the responsibility for details of plans for using various ways of bringing this information before the boards. Whenever a report shows some evidence of improvement, it nourishes a feeling of success. It will help show what has been accomplished and also assist them in making plans for completing any unfinished work and should be an inspiration for them to make even a better showing the coming month.

The secretary is the only officer who has the means of discovering improvements or deficiencies, thus having the power to keep the organization moving steadily forward. By performing this duty conscientiously, intelligently, and effectively, his work will be deeply appreciated and highly important to the improvement of the Mutual.

If reports are used for purposes indicated above, the reaction on the secretary is that he will compile the records more accurately and efficiently.

#### METHODS:

There are various devices for thus encouraging improvement in departments, wards, and stake, which could be developed.

Graphic charts are used for this purpose and when they are accurately and carefully prepared, give one an analysis at a glance. There are many forms of graphic charts. The thermometer type is one of the most common.

A comparative report making use of actual figures is the most common form of reciting the findings.

To be useful in stimulating improvement in the various features of Mutual activity, they should be definite and simple. Complicated reports defeat the purpose because filling them out is too often attended by difficulty and unnecessary technicality and require too much time and ef-

fort to understand them. It is best, therefore, not to attempt to make the report too exhaustive. It is better if it singles out a few points on which it is desired to concentrate efforts for improvement. As improvement begins to appear and better performance becomes more and more noticeable, the report may be modified, and attention and effort be concentrated upon other factors needing improvement. Comprehensive reports should show only the salient items, such as membership, attendance, number of board meetings, and attendance of members, accomplishments, and achievements in the activity program, and their comparison with the report one year ago, two years ago, or maybe just the matter of last month.

#### SUMMARY:

Our task, then, as secretaries, should be to make our records "live" by keeping an accurate and complete record of our organization, and by relating such information in the form of reports to our executives as will be vital to the progress of the work. The ward reports should give the stake an understanding of what the ward is trying to accomplish, and in turn the stake report should give the General Board an idea of how the work is progressing.

Our satisfaction will be in the fact that we have tried to contribute our bit of service toward the accomplishment of our objectives.

## Explorers

M. Elmer Christensen, Chairman; Mark H. Nichols, Elwood G. Winters, Floyd G. Eyre, Aldon J. Anderson, John D. Giles.

As a means of encouraging Explorer leaders to promote the Explorer program more intensively, thereby extending its value to more boys of the Church, the General Board has approved the Explorer Attainment Recognition Plan. All stakes which attain the objectives set forth by the plan will receive a special certificate bearing the endorsement of the General Superintendency.

To receive the special recognition the following requirements have been set up:

1. There shall be a registered Explorer Troop in seventy-five per cent of the wards of the stake which have twelve or more boys fifteen and sixteen years of age.
2. Fifty per cent of the available Explorers in the stake must be registered.
3. Twenty-five per cent of the available Explorers must have attained the rank of first honors.
4. Five per cent of the available Explorers must have attained the rank of second honors.
5. Seventy-five per cent of the registered L. D. S. Explorers must be active in the Aaronic Priesthood.

Stake Explorer leaders should determine as soon as possible how near the stake is at the present time toward the attainment of these objectives; then with the cooperation of ward Explorer leaders exert every effort toward reaching the objectives in the near future.

Application forms for the attainment certificate will be sent.

#### LOG NUMBER 9

**E**XPLORER LOGS of the past have been intended for Explorer leaders as a guide in formulating and interpreting a program of activity for Senior Scouts. Log Number 9, now available, will be of assistance to Explorer leaders but is also intended as a handbook for Explorers. It constitutes a bird's eye view of the program of Explorer Scouting. Efforts should be made to have all Explorers acquire a copy of Log No. 9.

#### EXPLORER TROOP ORGANIZATION

**W**ITH the beginning of indoor activity, every Explorer troop should check on its organization. Experience has taught that those troops function best which are operated by the Explorers themselves under the guidance of an adult leader. A recommended plan of organization is found on page 7, Log No. 9. In addition to committees on program, service, socials, and personnel, other committees may be desirable to take care of special projects and to give more boys opportunities for leadership.

#### THE EXPLORER ARROWHEAD AWARD

**A** NEW feature of the Explorer program is the Arrowhead award available to Explorers who participate in certain definite M. I. A. projects. The requirements are listed in Log No. 9, page 29. All Explorers should be urged to qualify for this special, attractive award.

Arrowhead requirement cards for

1. M Men Gleaner banquet which climaxed the 1938-39 season in the Providence Second Ward, Logan State.
2. Wasatch Stake Scout and Explorer banquet.
3. The Wandanere Ward M. I. A. young people's chorus, conducted by Wade N. Stephens, assisted by Mrs. Stephens and Berline Jones, accom.
4. Gleaner Girl chorus of St. Paul branch, North Central States Mission.
5. M Men Gleaner group from Logan Square Ward, Chicago State.
6. Annual anniversary service near Oakland, Pa., at the banks of the Susquehanna River, commemorating the restoration of the Aaronic Priesthood.
7. A group of ward and stake M. I. A. workers ready to leave for the annual June conference in Salt Lake City from Rigby State.
8. A group of twenty Danish missionaries at the annual M. I. A. convention held in Denmark.
9. The shortest of these "Tall Preachers" is just over six feet—the tallest is six feet seven inches.
10. British missionaries representing the "Rochdale Greys" basketball team.
11. "The Saints," another British missionary basketball group.
12. Seventies on the nearly-completed roof of the home of Elwin Armstrong, Parowan State.
13. Members of the 63rd Quorum of Seventy, Parowan State, who joined with Elwin Armstrong in building the roof on his house.
14. Dutch missionaries who comprise the baseball team.
15. Binding of Ward Sheaf in Grand View Ward, Sharon State.





the purpose of keeping a record of the completion of the requirements may



be attained free of charge upon request from the Y. M. M. I. A. office at 50 North Main, Salt Lake City, Utah.

## Bee-Hive Girls

Helen Anne Waspe, chairman; Ethel S. Anderson, Margaret N. Wells, Bertha K. Tingey, Lucy T. Andersen, Caroline Adams, Ann C. Larsen, Minnie E. Anderson.

AFTER three happy summer months we are glad to welcome you back to our fall and winter program. Such a year it promises to be—for our Silver Jubilee Year begins January, 1940. It is a privilege and an opportunity any year to be asked to work with our Bee-Hive girls but this year will be an outstanding year both for you and your girls. To make it such a year it will be necessary that we give added preparation, interest and enthusiasm to the regular program as well as promoting the Jubilee activities. By watching this column in the *Era* you will find the entire program for our Jubilee Year as well as suggestions for the promotion of the various activities.

You will agree that our first consideration is to get all the girls of Bee-Hive age to Mutual to participate in the program. How are you going to accomplish this in your ward? An Advancement Program is now being sent to all the wards. This includes the short ceremony that has been used in many wards in promoting the girls from Primary to Mutual. This should be done in the fall and enables our Builder Bee-Keepers to contact the girls who have attended Primary. Gatherers and Guardian Bee-Keepers should secure the record of enrollment and work accomplished by each girl as kept by Bee-Keepers in the Builder and Gatherer Ranks last year. In case this record is not available, be sure that this year you keep such a record on the blanks prepared and sent out from our office. Such a record is of great value because at a glance a Bee-Keeper is informed of cells filled, honor badges earned, enrollment, etc., for the previous year. It also gives a check as to whether all girls enrolled last year are enrolled this year. If a girl attended Mutual in some other ward last year, get her record from that ward. You should also secure from your bishop names of all girls of Bee-Hive age in



Top: "Keep Fit Girls" of Belfast, Ireland, at the fifth annual M. I. A. conference of the British Mission, which met at Sheffield, England.

Upper center—Left: Field day activities, British Mission M. I. A. conference. Right: M. I. A. Genealogical and handicraft exhibit at the conference.

Lower center—Left: Gleason Girls in chorus competition, with Dr. Russell at the British Mission M. I. A. conference. Right: Oscar A. Kirkham with the Union Jack at Canadian Fathers and Sons outing.

Bottom: Participants in Alberta, Lethbridge, and Taylor stakes Fathers and Sons outing at Camp Kootenai.

your ward and if they are not attending Mutual perhaps a personal call, a special invitation by you or one of your girls would make them want to join your swarm. After the girls get to Mutual it is your responsibility to make the class so attractive they will come again.

Now is the time to take inventory of your personal equipment and see that you are prepared to teach Bee-Hive work. Such a course supposes that every Bee-Keeper has studied the General Plan, that she is filling cells herself (preferably belonging to a stake swarm), that she is making a Honey Comb, and that she has such equipment as is called for on page 163 of

her Handbook. She should also attend leadership meetings each month.

Your assignment for leadership meeting is to read over all the guides for the following month so that you may contribute your part by way of suggestions and discussion at that meeting.

There is under preparation a guide to help stake leaders cover essential points of the month's work at leadership meetings. This guide should help make your meetings more valuable and interesting than they have ever been before. Every stake leader will receive a copy of these items.

We enjoyed meeting so many of you at June Conference. The Guardian

Bee-Keepers who attended saw a demonstration of a new game that is to be known as Guard Ball. Guard Ball is for the Guardians to use during the month of October. You may secure a copy of instructions for this game from our office.

We should also like to call your attention to our Reading Course books: *Caddie Woodlawn* by Carol Ryrie Brink and *Good Manners* by Beth Bailey McLean. See that your girls read these books. We hope they will be available in all wards. You of course will read them yourself and in some of the guides you will find opportunity to put over a point by referring to some incident in the books.

We know that you are off to a good start and we wish you every success along the way. The finish we are sure will be even more thrilling and brilliant than the beginning. Here's to a joyous year!

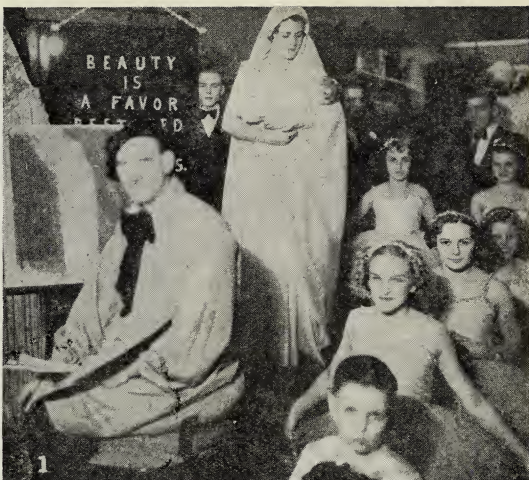
#### BASEBALL IN THE NETHERLANDS

ORGANIZATION of a missionary baseball team, the "Seagull Baseball Club," which has been granted membership in the Baseball League of the Netherlands, is winning many friends for the Church in Holland. According to President Franklin J. Murdock, the Elders, playing in First Class competition, won the country's leading tournament at Hilversum on May 19. The final game against a touted major team from Haarlem was played in a large stadium before an enthusiastic crowd including the mayor of Hilversum. Presentation of a trophy, a silver glove and baseball mounted on a black walnut plaque, was made the Seagulls.

Playing on a regular weekly schedule, usually Saturday afternoon, before fifteen hundred to two thousand people, the Elders have won a new popularity. Several public parks have been opened to street meetings in leading cities. Local teams are being organized under the sponsorship of the M. I. A., the missionaries acting as coaches. Many young men from the schools are being introduced to M. I. A. work in this manner.

#### M. I. A. CONFERENCE IN SWEDEN

THE sixth annual M. I. A. conference of the Swedish Mission was held June 23-25 in midsummer holiday setting in the picturesque city of Gothenburg. Pre-conference feature was a concert by the well-trained Gothenburg Branch choir. First-day activities began with an inter-branch public speaking contest and concluded with traditional observance of Midsummer Eve in outdoor entertainment. Departmental sessions on Saturday were followed in the afternoon by a field meet and in the evening by a play, folk dance, choral music, presentation of awards, and dancing to the music of a



1. Matthews Ward, Los Angeles Stake, grand sweepstakes winner of Gold and Green floats depicting beauty in art, sculpture, and everyday life.
2. Senior Class of Lethbridge Ward, Lethbridge Stake, Alberta.
3. Gold and Green Ball queen and attendants from Mantz, Utah.
4. "Greetings from the Halversons," a family of Scouts from Pasadena Stake.
5. Gold and Green Ball queen and attendants of Lyman Ward, Rexburg Stake.
6. A group of Australian missionaries.



missionary orchestra. The message of the M. I. A. for youth was attractively presented in the general sessions on Sunday, with introduction of the 1939-40 theme by Stella Edvalson, mission supervisor of the Y. W. M. I. A., music by the missionary chorus, American Harmony Singers, under the direction of Sister Virginia B. Larson, and a concluding address by President Gustive O. Larson.

Y. M. M. I. A. supervisor E. LeRoy Olson reports that each conference visitor received an attractive gold and green program and a gold cloth badge lettered in green: M. I. A., Gothenburg, 1939. All meals during the conference were arranged for and enjoyed together by the entire group. Newspaper comment was generous and favorable.

#### FIFTH ANNUAL M. I. A. CONFERENCE IN BRITAIN

HAVING as the theme "Peace, Purpose, and Power Through Applied Christianity," the fifth annual M. I. A. conference of the British Mission convened May 27-29 at Sheffield, famed cutlery center. Participating were Elder Joseph F. Smith of the Council of the Twelve, who dedicated a newly erected chapel and amusement hall, and his wife, Jessie Evans Smith, who sang at a number of the gatherings. Their attendance occasioned a special conference of all the missionaries in the Isles, called by Mission President Hugh B. Brown, for the two days immediately following the Mutual convention.

According to Y. M. M. I. A. executive secretary Elder Aldon J. Anderson, Jr., a more successful Whitsuntide conference, characterized by ideal weather, record crowds, new features, and a wonderful spirit, has not been known in England. Delegates wore gold and green badges and bought general admittance tickets to the three-day activities as announced in a souvenir edition of *The Millennial Star*, mission publication:

First day included registration and lodging assignments; an exhibition of Gleaner Treasures of Truth, Bee-Hive Honeycomb Books, handicraft, and Genealogical work; baseball game between Rochdale Greys and an All-Star team; M Men speech and Gleaner Girl chorus competition; missionary sports carnival; and a gala M. I. A. dance, with a song medley by the Millennial Chorus during intermission, and with the innovation of a table tennis tournament held in an adjoining hall for the non-dancing missionaries.

Sunday highlights were the dedication of the Sheffield chapel, an illustrated lecture on the scenic West by Frank Wise of Ensign Pictures Corporation, and general sessions conducted in the Coliseum Cinema, each meeting attended by more than a thousand members and friends. Group luncheons featured, this, as every, day's activities.

An M. I. A. leadership meeting including a music institute, presentation of achievement awards, and a demonstration by Keep Fit Girls from Belfast inaugurated the third day's program. Inter-branch sports competition in the afternoon was followed by a farewell banquet. A grand variety program concluded the historic conference.

#### FELLOWSHIP UNDER THE STARS

By C. Frank Steele

INAUGURATED as a history-making gathering six years ago, the third tri-stake Fathers and Sons Outing of the Canadian stakes of the Church was held July 26 and 27 at Camp Kootenai in Waterton Lakes National Park.

As at the first great camp when 1,600 were present, Oscar W. Kirkham of Salt Lake City, Executive Secretary of the Y. M. M. I. A., was guest and camp director, and at the memorable Wednesday night Council Fire he unfolded a story of world-wide Scouting that thrilled every heart. Elder Kirkham presented to W. S. Backman, Boy Scout executive for Alberta, a neckerchief that he had worn at the famous Birkenhead Jamboree.

At the Council Fire, officially lighted by Camp Chief Dr. C. M. Fletcher, district commissioner, of Lethbridge, greetings were voiced by Senator W. A. Buchanan, an honored guest.

W. O. Robinson and Dr. Joseph F. Smith, of the General Board of the Y. M. M. I. A., were in camp and assisted in the program. Guests also were the presidents of the three Canadian stakes. Largely responsible for the success of the outing were Stake Superintendent Sterling Low of Alberta; Stake Superintendent F. D. Merrill of Taylor; and Stake Superintendent F. C. Russell of Lethbridge.

Presentation of awards featured the camp's closing exercises.

#### Old "Juniper Jardine"

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that is hard to say, too, but here are the facts: As it now stands, the tree is hollow in the center, has many dead limbs, and is growing at the rate of about an inch in diameter per hundred years, but he is still healthy. He has widened the crack in the rock to about eight feet. Frost has produced many other cracks. The tree has loosened the rock from his foundation and is holding it in place partly by his roots. The weight of the rock is supporting the tree to quite an extent. So it is very likely that if drouth, disease, or fire should cause the death of the tree, the roots will decay and release the rock. If floods or earthquake should loosen the rock, the tree's support will be lost. It isn't likely that the tree will

push the rock away, as its rate of growth is too slow. There they stand, each stubbornly opposing the other long past his normal life time; each meekly depending upon the other for life itself. When the end does come, tree and rock will smash the net-wire fence and go crashing down the hill together.

"Where is that tree?" blundered James Ferdinand, innocently.

"Hush," growled Pert; "it's Old Juniper Jardine."

#### No Sale

(Continued from page 527)

again. Dan was repairing the fence to keep the neighbor's chickens out of his yard. He greeted her with mixed feelings. As usual she came directly to the point. The Community Club was having a rummage sale and could Mr. Spellman give them something?

Dan shook his head mournfully. He was very low in spirit. He had just received a card from Libbie announcing her arrival within a few days and the burden of his poverty was heavy upon him.

"Isn't there anything?" wheedled Mrs. Lovett. "You know we can use anything — dishes, clothes, books, furniture."

Dan didn't hear the rest. A sudden crafty idea had occurred to him. "You say furniture?" he queried.

Mrs. Lovett nodded emphatically. "Well," pursued Dan, "I got an old bed. Tell me when you want it, and I'll bring it over."

"Oh, Mr. Spellman, you're so kind!" On that note Mrs. Lovett departed, after having given explicit directions as to time and place.

Dan stood by the fence staring moodily after her. He wasn't quite sure whether he had done the right thing. If he were rich like the Oilphants, for example, it would be different, but as it was, he couldn't support Libbie. Still, to give away the bed she would have to sleep in — All day the question bothered him, no matter where he went or what he did. He was still struggling with it at supper time when Betty Smythe came to the door.

She had a plate covered with a napkin from which the odor of fresh bread rose temptingly. "Mama baked today," she said, "and she thought you might like some of these hot rolls."

Dan thanked her and set the plate on the table. He couldn't remember when he'd had any fresh bread. Libbie had been a great one to bake.

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## FARMER PREFERRED

(Continued from page 531)

they did their visiting and returned to Boston the better it would be for all of them.

Marjorie's family received her with exclamations of delight, but John they accepted with distant seriousness.

One evening, shortly after their arrival, Marjorie and John returned from a short walk and found the family seated on the front porch. Marjorie's father and brothers were discussing the work they were to begin the following morning. John was interested.

"I thinned beets as a youngster. Mind if I go along tomorrow?"

The men on the porch exchanged glances. The older man spoke to John: "That's hard work, Son."

"I'd like a try at it."

Marjorie's brothers occupied the room adjoining that of John and Marjorie. That evening, as they walked past the boys' room, they overheard them discussing John.

Marjorie stopped, holding John's arm. Dan was speaking:

"Aw, come on, Bill. Give him a chance. He ain't no highbrow. You just don't know him."

"I suppose you know him so much better'n I do."

"He looks like a regular guy to me," Dan insisted.

"What kind of beet thinnin' does

he think he c'n do with lily-white hands?"

Dan was still defensive. "Those lily-white hands are strong-lookin', anyhow."

"Your family sort of resents me, dearest"—this from John to Marjorie.

Marjorie laughed. "Shall we leave tomorrow?"

His jaw was suddenly quite square. "No, Marge, I'm going to help thin your dad's beets."

John started the morning with zest. Why, this back bending was a cinch, just good exercise. The rows of beets, after blocking, looked pretty neat.

As the noon hour drew near, he ignored the dull ache in his back, accompanied by a growing urge to stop and rest a few moments at the end of each seemingly endless row. He looked at Marjorie's father and brothers. They had not spoken since beginning the beet thinning day. They'd probably not stop either to rest or speak before lunch. Well, he'd not stop either. These men were hardened farmers, while he hadn't grasped a hoe since he was fourteen years, but hadn't he kept right up with them? At intervals he felt their eyes upon him.

The day was unusually warm. He was grateful for the half-hour's rest that followed lunch.

By mid-afternoon, he would have welcomed a cool shower and a vigorous back-rub. The dull ache in his back had increased to almost unbearable intensity. He wouldn't for the world allow the others to detect his discomfort, nor would he slacken his pace. His glance covered his father-in-law and the two boys. Their faces, apparently expressionless, were pointed toward the sod. Up and down, up and down they bent their backs, each following his hoe. John's left hand quickly mopped his brow. Had they seen? He tightened his already set teeth. Why didn't they flinch or show some sort of emotion themselves? Were they men of iron?

Suddenly he stopped. He dropped his hoe and fell upon one knee. He quickly seized a couple of the beets he'd blocked out. He brushed away the dirt and examined the tiny beets. Too early to confirm his suspicions, he decided. He'd have to ask Marjorie's father. "Dad!" he called.

The older man stopped hoeing.

"Dad!" John called again. "Come

here a minute. Do you see anything?" John was referring to the unusually light shade of green foliage.

His father-in-law looked at him doubtfully. "A little too much moisture, I spect."

John shook his head. "Ever hear of nematode?"

He knew what John meant. "How could an insect affect the color of the tops?"

"It saps the life from the plant."

The older man examined the beets. "There's no sign of attacks from insects here."

John was insistent. "If I'm not mistaken, these beets will gradually assume a hairy appearance, for they'll be covered with a mass of small roots. Their development will be seriously impaired."

John's father-in-law stood staring at him. That was exactly what had happened to his beets last year. Well, he'd not let John know. He'd blamed the dwarfed beets onto a different source of fertilization. He'd found no insects or worms. Instead, of being grateful for this revelation, he was unreasonably resentful.

At any rate the ice had been broken. Instead of the college professor and the farmer, they were two men, arguing over their opinions.

"If I find any insects I'll spray the field. In the meantime, we'll thin the beets."

John held out. "You can't get nematode by spraying."

The older man argued stubbornly. "I'll find something strong enough to kill 'em!"

"But, Dad, the nematode doesn't come up for the bait. The only thing to do is to plow young beets under and plant soy beans or cowpeas. The soy bean is a good, profitable crop, immune to nematode."

Marjorie's father decided this was the last straw. No young green-horn could tell him how to run his farm. He walked off without another word and resumed his hoeing. John hesitated a moment, then picked up his own hoe and started blocking the beets.

THE following morning John groaned as he tried to move his legs. He remembered the back-straining experience of the beet field, but he hadn't reckoned on the morning-after agony. He summoned all his courage and climbed out of bed. It was not only his back and legs—

## No Sale

(Concluded from page 559)

Maybe when she came— Then he remembered that there was no place for Libbie to sleep. Here was a pretty kettle of fish. But why had Mrs. Smythe sent the rolls? Why should people start giving him things all of a sudden?

He ate slowly, enjoying every bite and trying to find the answer. Suddenly a great light seemed to break over him. Finally he said aloud, as if to be sure that he understood, "Well, I guess I've been putting the cart before the horse. It ain't those that has, that gives; it's those that gives that has." Over and over he repeated it to himself as if to establish the principle firmly in his mind. Then he pushed aside his dishes and brought out the pen and ink to write Libbie to bring her own bed and any other furniture she liked. He was giving the rest of that bedroom suite to the rummage sale.



## FARMER PREFERRED

his every muscle rebelled at the slightest motion.

A cold shower and rub-down restored muscular locomotion and enabled him to join the family at breakfast. He really felt surprisingly well—a little stiff, perhaps. Marjorie's father and brothers looked at him curiously. Would he try it again today? By way of answering their silent question, he was in the beet field and started ahead of the rest. Why, this was great sport—a man's work. If he were a farmer he'd have a beet field himself.

Marjorie's father and brothers went to work with the same methodical precision that had attended their efforts of the previous day. By noon John was well ahead of them. Strange, he felt a little shaky. Nevertheless, he thrilled with pride as he viewed his work.

They spread their lunch under the shade of the trees bordering the beet field. Marjorie's father avoided John's eyes as he spoke: "Where'd you get the notion about plantin' soy beans?"

"Well, Dad, the nematode is so small and stays under ground, that the only way to eliminate it is to rotate the crops."

"But why soy beans—none of the farmers in this section grows 'em?" So far as he knew they didn't. "Alfalfa and lucern's good enough for my stock. It's a crazy notion—that's what it is. You college professors just think you can figger out farming better'n a farmer that's on the job and can see what's going on."

John sensed the futility of further discussion. He picked up his hoe and started the afternoon's work. The sun seemed to single out a certain spot at the back of his head. An increasing pain in that region warned him. He could no longer deny the fact that he was dizzy. He was a fool, he decided, for being so cock-sure of himself during the morning. Well, the other men would never know. He tightened his grasp on the hoe and summoned all his strength to prevent himself from staggering. He refused to admit it was a losing game—even when he saw the earth, beets and all, rushing toward him. Then it slapped him in the face.

Next, he heard someone calling his name. It was Marjorie, of course, the darling. The others were hovering about the living-room couch where they'd laid him. Then it all

came back to him. He was too embarrassed to meet his father-in-law's eyes. What did they think of him? Foolhardy—that's what they thought, he decided. They were probably thinking he wasn't much of a man, too. Well, he'd show them— He rose suddenly and started for the door. Marjorie grasped his arm.

"John, dear, you can't get up like this—it's dangerous."

Then she saw that square jaw. "Dearest," he said, "will you please let go of me? I've something important to tend to right away."

Then the door opened and she called after him: "Oh, but darling, the doctor—he'll be here—" But she knew he hadn't heard. He was heading for the garage. As he drew near the old homestead his spirits mounted. It was hard work—pestilence—the great problems of farm life that had finally stirred something inside him. The very thing he'd dreaded had entered his veins and revived the blood of his fathers. The odds were not so unfavorable, he decided, as they'd been in the past. He'd make a check up. If nematode were prevalent, he'd organize the farmers and with the knowledge he had at his command he'd help them stamp it out.

He stopped suddenly in front of his old home. He climbed out quickly and ran toward the front door. He hoped Aunt Sarah hadn't been to town yet. He tried the front door. It was locked. He rushed round to the back. His eyes fell upon the open garage door. He shook the back door frantically and called Aunt Sarah's name.

John concluded not to search for Jim. If Aunt Sarah had driven to town, Jim had gone with her.

The two miles to town seemed an endless stretch. The dull pain in the back of his head seemed to be increasing. He drew a sigh of relief as he sighted the curve in the road, around which he knew would be huddled the buildings of the little town.

There was Jim, slumped in the front seat of Aunt Sarah's flivver. The car was parked in front of the postoffice building. Aunt Sarah was not in sight. John parked behind the flivver and ran to Jim. "Where's Aunt Sarah?" he asked frantically.

"I dunno," Jim drawled, not bothering to push his hat back off his eyes, "unless she's still in Titus

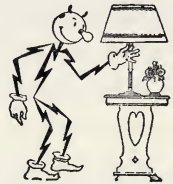
Green's office. I don't know what she went back in for; the sale was all completed, so far as I could see."

John hoped he hadn't heard rightly. "How do you know she completed the sale?"

Jim's slow speech was irritating. "We parked here and I went in with her to witness the deal. After she'd signed the papers and started out with the check, she said to me: 'Jim, you wait in the car;' then she went back in."

John's spirits sank. Well, he

(Concluded on page 562)



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## Farmer Preferred

(Concluded from page 561)

guessed it served him right. If he'd not been such a blind fool—if he'd only listened to Aunt Sarah—John turned suddenly and walked toward the postoffice building, his jaw squared. He entered the building and started up the stairs. There he met Aunt Sarah, adjusting her hat.

"I'm not going to sell the place, Professor Jones. You're going back to Boston without me."

He seized her arm. "Send Jim home. We're going after Marge."

"What are you up to, young man?" she demanded.

"A farmer's wife belongs with her husband, doesn't she?" he asked.

They arrived to find Marjorie's family and the doctor waiting on the front porch.

Marjorie ran out to meet him. "Oh, John, you crazy darling, running around the country with sunstroke!"

The doctor prescribed a few days' rest.

John, however, was unaware of the pain in his head. He seized Marjorie's shoulders.

"Pack up, Marge, we're going home—to our farm."

Marjorie's father and brothers helped them pile their things into the car. They stood smiling. He thought he detected a new respect in their faces. Suddenly, Marjorie's father put his hand on John's arm.

"I say, son, I think I'll plant those soy beans."

## THE NATIVE BLOOD

(Concluded from page 535)

Yoinsnez laughs hysterically, "Ya tay! Beleeh thlizhen!"

But Billy has dashed riderless through the howling crowd. Beyond them he pauses to lift his proud head and utter his loud challenge of defiance and victory, and he is on again up the trail to Huskaniny Mesa.

SPATTERED and wet and panting with exertion, Peejo came towards the hysterical crowd, and the Colonel led Comet out to meet him. He sprang to the back of the bay horse and looked for Elteesie; she had mounted her father's pony and was looking for him.

"Come with me," he ordered with a new and wholesome authority, for he had resolved to get away from the persistent curiosity of the crowd.

They stopped for a word with Yoinsnez and the Colonel.

"My son! My daughter! My children!" cried the old man in an ecstasy, the tears running down his furrowed face.

"Oaa sekiss!" Peejo answered. "You keep the sheep and live with us at the store." And then to his white father he added, "Go take charge of things there while we bring our black horse back from his vacation."

"Hey, Mr. Peejo," called the

Badger, startled and upset by this reminder that he had staked not only the store but the bay horse, "I say—" he hesitated, with drooping feathers; "can't we make some arrangement about this bay horse? He ain't mine."

"Is that so?" and Peejo looked at him in mock pity; "Well, I reckon I can use him to knock around with."

A sea of curious eyes followed them as they rode away.

"Now tell me," she asked with a new-found confidence, "what is the awful thing the reservation would never forget if Comet had beaten?"

"Billy would have died on the track. He's like his father who'd rather jump over the cliff than be defeated. I held him down till I thought his effort might count, and then I left him to it."

The shower had passed. A gaudy rainbow arched over the monuments to the southeast, its ends resting on the two hands reaching steadfastly into the sky-line.

"Oh look," called the shepherdess in a transport, "the bow has united the two hands!"

He regarded the unusual sight for a moment, and then met her steady gaze: "It has united your hand and mine," and he leaned low in his stirrup, for Comet was higher than the pony she rode.

THE END

## THE PROTESTORS OF CHRISTENDOM

(Continued from page 533)

Confession prepared by Knox and five others. They also drew up a *First Book of Discipline* which provided for the organization of the church on the Calvinistic model

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with superintendents (who later disappeared), ministers, elders, deacons, and readers (retained only until ministers were available). Church sessions, synods, and a general assembly were also provided for. And a school was to be established in every parish. They also prepared a *Book of Common Order* for the conduct of worship. It was based on Calvinistic usage and followed largely the *Order of Geneva*, prepared by Knox for use in Frankfurt and later used by him in Geneva. The expense and support of the ministry and of the church were to be defrayed from the property of the [Roman] church, but the nobility seized about five-sixths of it, and the Scottish church became one of the poorest in Europe.

The saying of the mass was severely forbidden and, if it was

persisted in a third time, it was punishable with death. All in all, Knox was more Calvinistic than Calvin.

Unlike Calvin, Knox was not a scholar but a man of action. His one strictly theological work, *Treatise on Predestination*, was published in Geneva.

Francis II and Mary laid claim to the English throne and assumed the title rightfully theirs if Elizabeth were illegitimate, as claimed by the Catholics. Though Elizabeth hated Calvinism and its republican tendencies, she sent an army and a fleet to the aid of the Congregation.

In 1560, Knox became minister of St. Giles church, Edinburgh. Queen Mary arrived in Scotland, August 21, 1561. She was a widow, educated, young, and beautiful, and she won many friends. As long as she followed the advice of her half-



## THE PROTESTORS OF CHRISTENDOM

brother, James Stuart, whom she created Earl of Moray, she behaved with prudence towards the Protestant party. The government permitted Mary to have mass performed secretly in her own chapel. This Knox opposed: "One Messe was more fearful than fifteen thousand armed enemies."

Mary summoned Knox to her presence. In all, he had six interviews with the queen. In the first interview, they discussed the right of subjects to oppose their rulers, a right that had been asserted by Calvin whenever the decisions of the princes were in conflict with God's commands. To this ground for resistance, Knox added the principle of constitutional monarchy: "If Princes exceed their bounds, and do against that whairfoir they should be obeyed, . . . they may be resisted." Knox maintained his right to criticize his queen and in subsequent interviews frequently exercised it in a harsh, if courageous, manner. In his last interview, to which he had been summoned because he had convoked "the lieges" without her authority, he said, "I am in the place where I am demanded by conscience to speak the truth; and therefore I speak. The truth I speak, impugn it who will."

[N Knox's conflict with the queen, her mistakes were in part responsible for the triumph of his cause. It was feared that Mary would marry some Catholic prince and her marriage with Philip II of Spain was proposed. Her marriage with her Catholic cousin, Henry Stuart, Lord Darnley, was feared even more than the Spanish marriage. Darnley's claim to the throne was next to Mary's own. Knox was not favorable to the marriage which took place in 1565. A few months later he alluded in a sermon in St. Giles church to the punishment of Ahab because he did not correct the idolatry of Jezebel. Mary and Darnley thought it prudent to withdraw for a time from Edinburgh, and for a short time Knox was forbidden to preach.

At first very conservative or even pledged to maintain the Protestant religion, Mary plotted later for the restoration of Catholicism. The Italian musician and papal agent, Rizzio, became her favorite and foreign secretary. In the execution of a plot conceived by Darnley and a number of Protestant nobles, he was

dragged from her presence and murdered in the palace of Holyrood, near Edinburgh. After the death of Rizzio, Knox fled for a time from Edinburgh.

Darnley became apparently reconciled with the queen. Because of his many vices, he had long since lost her affection. While recovering from smallpox, he was removed from Glasgow to a house in Edinburgh, and the queen spent the evening of February 9 with him. Later that night, February 9 to 10, the house was blown up. Mary had been much in the company of the earl of Bothwell, and it was suspected that he and others had murdered Darnley with the queen's connivance. Bothwell was tried for the murder but acquitted by the lords. He obtained a divorce for adultery from his wife, and he and Mary were married in a Protestant ceremony.

Protestant sentiment was aroused in both Scotland and England, and Catholic sympathy was alienated. A month after her marriage, Mary was forced to abdicate in favor of her and Darnley's one-year old son, James VI (later James I of England). In December of the same year, Parliament definitely established Protestantism.

After Knox's death, his secretary put his manuscript, *History of the Reformation of the Religion within the Realme of Scotland*, in order for the printer. Knox was eloquent and courageous, and did more than any other one man to shape Scottish religion and character. He was not a great scholar or innovator. In most things he was content to be the imitator of John Calvin. He introduced Calvin's system more successfully, however, than Calvin himself. He was harsh and intolerant. However much we may regret this, it is quite understandable: the burning of Mill, Wishart, and others, and his eighteen months as a slave in the galleys probably shut the idea of tolerance out of his mind. With the "Congregation of Satan," trying to force the "Congregation of Christ" to conform or to exterminate it, he perhaps thought of tolerance as weakness. His philosophy of life left art and enjoyment out of account, but then, in voluntary misery and suffering the Roman church had perceived the essence of saintliness.

Knox, Luther, Zwingli, and Calvin relied for their doctrines on the

(Concluded on page 564)

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## THE PROTESTORS OF CHRISTENDOM

(Concluded from page 563)

teachings of the Holy Ghost as found in the divine scriptures and on scholarship for their interpretation. In the scriptures, they chose Paul and yet, not Paul, but Paul as interpreted by St. Augustine.

Had the true Gospel been revealed anew, it probably would not have found acceptance. And it is just as doubtful that Protestantism, as it was, could have survived in Scotland, had it not been for the mixture of patriotic, political, and religious motives.

At the time of Bothwell's assassination, Knox was in England. He

returned to Edinburgh and preached the sermon at James VI's coronation. Moray became regent and during his regency, Knox was all-powerful. During the two succeeding regencies, his political, but not his religious, influence was greatly diminished. His work was about over.

In 1570, Knox suffered a slight stroke of apoplexy, but still continued to preach. Enmities induced him to leave Edinburgh in 1571. He returned in 1572 and died November 24 of the same year. He lies buried in the churchyard of St. Giles church.

THE END

## THE "ISAIAH PROBLEM"

(Continued from page 525)

3. The theological ideas of the non-Isaianic portions of the prophecy differ from those of Isaiah. To quote Driver again:

The theological ideas of chapters 40-66 (in so far as they are not of that fundamental kind common to the prophets generally) differ remarkably from those which appear, from chapters 1-39, to be distinctive of Isaiah. Thus, on the nature of God generally, the ideas expressed are much larger and fuller. Isaiah, for instance, depicts the majesty of Jehovah: in chapters 40-66 the prophet emphasizes His *infinite*; He is the Creator, the Sustainer of the universe, the Life-Giver, the Author of history (41:4), the First and the Last, the Incomparable One. This is a real difference. . . . Again, the doctrine of the preservation from judgment of a faithful remnant is characteristic of Isaiah. It appears both in his first prophecy and in his last (6:13; 37:31f.); in chapters 40-66, if it is present once or twice by implication (59:20; 65:8f.), it is no *distinctive* element in the author's teaching. . . . The relation of Israel to Jehovah—its choice by Him, its destiny, the purpose of its call—is developed in different terms and under different conceptions from those used by Isaiah. . . .

4. Some other governing criteria which lead certain critics to reject various portions of Isaiah as subsequent to the prophet's own age are summed up by Dr. G. L. Robinson\* as follows:

(1) To one critic "the conversion of the heathen" lay quite beyond the horizon of any eighth century prophet and consequently Isaiah 2:2-4 and all similar passages should be relegated to a subsequent age.

(2) To another "the picture of universal peace" in Isaiah 11:1-9 is a symptom of a late date, and therefore the section must be deleted.

(3) To another the thought of universal judgment upon "the whole earth" in chapter 14:26 quite transcends Isaiah's range of thought.

(4) To still another the apocalyptic character of chapters 24-27 represents a

\*Ibid., p. 242.

\*G. L. Robinson, *The Book of Isaiah*. (1910), pp. 61f.

phase of Hebrew thought which prevailed in Israel only after Ezekiel.

(5) Even to those who are considered moderate the poetic character of a passage like chapter 12 and the reference to a return from captivity as in 11:11-16, and the promises and consolations such as are found in chapter 33, are cited as grounds for assigning these and kindred passages to a much later date. Radicals deny in toto the existence of Messianic passages in Isaiah's own prophecies.

Now how do the above "critical" views of the authorship of the book of Isaiah create a problem in connection with the *Book of Mormon*? This we shall briefly point out.

The *Book of Mormon* quotes from the following chapters of Isaiah: 2-14 (2 Nephi 12-24); 29 (2 Nephi 27); 48, 49 (1 Nephi 20, 21); 50, 51 (2 Nephi 7, 8); 52 (3 Nephi 20); 53 (Mosiah 14); 54 (3 Nephi 22); 55 (2 Nephi 26:25). If the reader will take the trouble to compare this list with the tables given above which indicate the portions of the book of Isaiah not generally accepted by the critics as being the genuine work of the great eighth century prophet he will at once discover a sharp conflict. The *Book of Mormon* not only quotes extensively from those chapters (40-55) called "Deutero-Isaiah," but also from portions of "First" Isaiah which are regarded by the critics as late and not the genuine product of the son of Amoz. The Nephite record accepts all of its Isaiah chapters as the authentic words of that great prophet. If the critics are right the *Book of Mormon* quotes extensive portions of the sayings of unknown prophets who lived sixty years or more after

\*Note especially the words of Christ in 3 Nephi 23:1-3.



## THE "ISAIAH PROBLEM"

the Nephites were supposed to have left Jerusalem, and mistakenly attributes them to Isaiah. This is the intellectual jam students of the *Book of Mormon* are supposed to find themselves in and constitutes the main problem of Isaiah in that record. A lesser problem, but one that should be thoughtfully considered, is that of explaining why most of the text of Isaiah in the Nephite scripture is in the language of the Authorized version.<sup>10</sup>

Is it possible for a sincere and honest believer in the *Book of Mormon* to give a satisfactory answer to the problems centering around its text of Isaiah? The writer believes a satisfactory answer can be given. The Germans have a very convenient word that I may use at this point. It is *Weltanschauung* which means *conception of the world or world-philosophy*. If one's *Weltanschauung* rigidly embraces the ideas that there are no men who under divine inspiration can foretell the future, and that purely naturalistic explanations of phenomena in this world are the only acceptable ones—then my attempts to solve the problem of Isaiah in the *Book of Mormon* will not be wholly satisfactory. If (and this is stating the conditions positively), on the other hand, one's *Weltanschauung* is such that he may concede the possibility of "the supernatural reality of prophecy," and acknowledges the possibility of the *Book of Mormon* being a true record translated by divine aid—then I can give a reasonable answer to the Isaiah problem as stated above. On this basis let us proceed to the task.

In the first part of this article I confined myself to the problems of tracing the history of the critical dismemberment of Isaiah and of indicating the degree thereof. Of no attempt was made to present at length the views of scholars who opposed the critical dissection of the book of Isaiah. Now the first part of my answer to the Isaiah problem in the *Book of Mormon* is this: *Many great scholars through the years have held that the book of Isaiah is a unity, and have shown that the "critical" hypothesis is far from being proved. Unless criticism can prove beyond reasonable doubt that Isaiah is not a unity, Latter-day Saints are justified in assuming that the traditional views held by*

the *Book of Mormon* with respect to its authorship are on the whole correct.

The Isaianic authorship of the book has been maintained by Hengstenberg, Havernick, Stier, Keil, Lohr, Himpel, Strachey, W. Urwick, Nagelsbach, Barnes, Douglas, W. H. Green, W. H. Cobb, F. Delitzsch (who half-heartedly departed from his original convictions late in life), Vos, Thirtle, W. Kaye, M. Rosenthal, Lias, R. R. Ottley, G. L. Robinson, and Mrs. L. D. Jeffreys. Klostermann and Bredenkamp took a middle course in the criticism. These scholars held that Isaiah 40-66 arose in exilic times, but consisted in a considerable measure of ancient prophecies of Isaiah, which were reproduced by an author of Isaiah's school living in the exilic period, because the events of the day were bringing the fulfillment of the prophecies.

The above named scholars form impressive opposition to the devisive criticism of Isaiah. Many other names might be added to the list.

It may be of interest to quote two or three representative conclusions of these scholars in relation to the problem, before proceeding to specify in detail reasons why their school of thought holds to the unity of Isaiah.

Dr. W. H. Green, one of the finest Hebraists America ever produced, observed that a noted critic, Dr. H. E. Ryle, had concluded

chapters 1-39 of Isaiah were compiled a short time before the period of Nehemiah (B. C. 444), but that chapters 40-66, though not of so late a date as some of the preceding chapters, could only have been added a century and a half later, "when the recollection of the authorship of this section having been forgotten, it could, not unnaturally, be appended to the writings of Isaiah." Dr. Green in answer said:

So the critics first dissect Isaiah, and then find it impossible to get the disjointed pieces together again without putting the collection of the canon at a date at variance with historical testimony and every reliable indication bearing on the subject. It is, indeed, a puzzling question which the critics have to solve, and to which no satisfactory answer can be given, how it came to pass that this prince of prophets, living, as we are told, near the end of the exile, whose predictions of the coming deliverance and the rebuilding of Jerusalem and the temple were so strikingly fulfilled, and who must have stirred the souls of the exiles to an unwonted degree with his own glowing enthusiasm, could be so utterly unknown, and not only his name, but his very existence so entirely forgotten, that his prophecies were attributed to another, who lived at a different period of time, and under entirely different circumstances. But if the exigencies of the critical hypothesis demand a long interval to account for this complete oblivion, does it follow that the recognition of the divine authority of this magnificent prophecy was delayed?<sup>11</sup>

Dr. R. R. Ottley, the famous English biblical critic, in the notes of his valuable work, *Isaiah According* (Continued on page 566)

<sup>11</sup>William H. Green, *General Introduction to the Old Testament*. (The Canon), p. 104.

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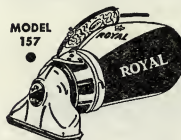


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<sup>10</sup>This problem will be considered in another article to appear in *The Improvement Era*.

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## THE "ISAIAH PROBLEM"

(Continued from page 565)

to the *Septuagint*, briefly reviews the critical position in reference to Isaiah and then continues:

These views are probably held, in one form or another, by a majority of the authorities and students of the present day. It is perhaps therefore proper for the writer of these notes to state that he is not convinced by them, but holds that, substantially, the whole of the "Book of Isaiah" is the work of that prophet, and that the work of the modern "critics," while of immense value as a contribution to knowledge of details, is a failure as to the broad issues involved.<sup>12</sup>

Dr. George L. Robinson, one of the greatest of living American Hebraists, sums up his attitude toward the critical problem as follows:

More and more the writer is persuaded that broad facts must decide the unity or collective character of Isaiah's book. Verbal exegesis may do more harm than good. Greater regard must be paid to the structure of the book, which is no mere anthology, or collection of independent discourses by different writers belonging to different periods. There is an obvious, though it may be to some extent an editorial, unity to Isaiah's prophecies. To regard them as a heterogeneous mass of miscellaneous oracles which were written at widely separated times and under varied circumstances from Isaiah's times down to the Maccabean age, and revised and freely interpolated throughout the intervening centuries, is to lose sight of the great historic realities and perspective of the prophet.

Not in the spirit of an antiquated apologist, therefore, but rather as a contribution to historical criticism, the writer feels constrained to say, that to him chapter 2-24 is the key to Isaiah's horizon; that chapters 40-66 are in germ wrapped up in the vision and commission of the prophet's inaugural call (chapter 6); and that the whole problem of how much or how little Isaiah wrote would become immensely simplified if critics would only divest themselves of a mass of unwarranted presuppositions and arbitrary restrictions which fix hard and fast what each century can think and say.

Accordingly, the writer's attitude is that of those who, while welcoming all ascertained results of investigation, decline to accept any mere conjecture or theories as final conclusions. And while he acknowledges his very great debt to critics of all latitudes, he nevertheless believes that the book of Isaiah, practically as we have it, may have been, and probably was, all written by Isaiah, the son of Amoz, in the later half of the eighth century B. C. To what extent the editors revised and supplemented the prophet's discourses can never be definitely determined.<sup>13</sup>

<sup>12</sup>See Vol. II, p. 297.  
<sup>13</sup>Op. cit., pp. 62f.

LET us now proceed to indicate in greater detail the reasons why so many scholars have held that the book as we have it is essentially Isaiah's.

1. The Jewish and the Christian Churches (apart from the gently-hinted doubts of Ibn Ezra in the twelfth century A. D.) have until the last one hundred and fifty years, unhesitatingly assigned the whole to Isaiah the son of Amoz. Such a strong and persistent tradition cannot honestly be set aside without positive and compelling historical evidence. Such is missing. Subjective analysis of the text of Isaiah, the results of which are disputed, cannot be accounted sufficient grounds upon which to put aside the ancient tradition.

2. The Septuagint and other ancient versions of scripture give absolutely no hint of the multiple authorship of Isaiah. It is a most surprising fact that the Septuagint (Greek) translation of Isaiah which was made from the Hebrew about 200 B. C. does not give us the name of a single one of the ten or more "prophets" that are assumed by various critics to have contributed to Isaiah's book. "Singular . . . that history should have lost all knowledge of this Isaianic series of prophecies. Singular . . . that it should be these prophets whose names had the common fortune of being forgotten, although in point of time they all stood nearer to the collector than the old prophet who was their model, and after whom they had formed themselves."<sup>14</sup>

3. Christ and His Apostles assigned the book to Isaiah. The New Testament quotes from thirty-two chapters of Isaiah. Many of these chapters are quoted from several times. Fourteen chapters from 1-35 are represented and eighteen chapters from 40-66. The distribution is excellent. There is not the slightest hint anywhere in the New Testament that any other prophet than Isaiah the son of Amoz was the author of the quoted passages. In fact the emphasis is the other way. Note that Christ quotes Isaiah 61:1, 2 and expressly states that it was fulfilled at that time (See Luke 4:18-21). Luke (a capable historian) definitely states that Christ was given "the book of the prophet Isaiah" (Luke 4:17) from which he quoted the fulfilled prophecy. Note also that the

<sup>14</sup>Franz Delitzsch, op. cit., Vol. I, p. 13. (Italics ours.)

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## THE "ISAIAH PROBLEM"

learned and critical Paul who quotes Isaiah so often and from so many different places (see especially Romans) knows of no equivalent to "Deutero" or "Trito" Isaiah.

In fact, it seems passing strange that three minds so penetrating and spiritual as Christ's, Paul's, and Luke's could not see just a little of what modern critics see—even presuming the latter were correct. Most critics will concede the great powers of mind and heart of Christ, Paul, and Luke even when denying them any supernatural powers of inspiration or revelation. Nor are these three the only ones who quote Isaiah in the New Testament.

4. Jesus Ben-Sirach, about 180 B. C., when recounting the history of Hezekiah's day, recorded that Isaiah the prophet

Saw by an excellent spirit what should come to pass at the last;

And he comforted them that mourned in Zion.

He showed the things that should be to the end of time,

And the hidden things or ever they came. (Ecclesiasticus 48:24, 25, Revised Version.)

Ben-Sirach thus also reveals that in ancient times Isaiah was regarded

as the sole author and that he prophesied concerning the future.

5. Josephus expressly points out that Cyrus the king was especially impressed by a prophecy of Isaiah to the effect that God had chosen him (Cyrus) to send Israel back to their own land and to build the temple. There then follows a rather extended description of how Cyrus helped the Jews to go to their native land and begin the reconstruction of their temple. (Antiquities, XI, 1, 2.) Josephus also makes the following interesting statement concerning Isaiah:

Now as to this prophet, he was by the confession of all a divine and wonderful man in speaking truth; and out of the assurance that he had never written what was false, he wrote down all his prophecies, and left them behind him in books, that their accomplishment might be judged of from the events by posterity. (Antiquities X, 2.)

Even after discounting Josephus for his weaknesses as a historian it is hard to believe that he would deliberately manufacture letters purporting to be from Cyrus that confirm Isaiah's prophecies made nearly two hundred years before the Persian king's time. We can be cer-

tain, however, that Jews in the days of Josephus believed the book of Isaiah to be a unity and that the prophet could see into the future.

THUS we see that all of the external evidence is in favor of the unity of the book of Isaiah. Now let us proceed to a consideration of some of the internal evidence.

The following striking characteristics common to the entire book plead strongly for its unity.<sup>12</sup>

6. The very marked detachment of Isaiah's personality from his prophecies. Only once (chapter 6) does Isaiah relate a vision and tell the circumstances under which his prophecy was delivered. Contrast this usage with such books as Jeremiah, Ezekiel and Daniel.

7. Every chapter in the book—yes, nearly every verse—is characterized by the majestic imagery in which the writer revels, the poetic elevation of style and the love of nature. Even the limited Isaiah of the critics has no monopoly on these (Continued on page 568)

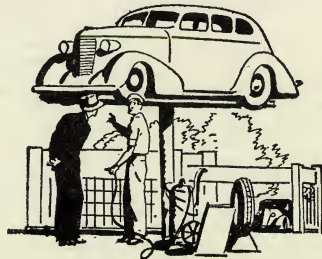
<sup>12</sup>In the discussion from points 6-13 I have freely adopted much from an article by Rev. J. J. Lias, "The Unity of Isaiah," *Journal of the Transactions of the Victoria Institute*, Vol. XLVIII, pp. 65-84.

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# THE WAY TO MANY HEARTS

By LaMont Toronto, E. A. Hutchinson,  
and Kenneth C. Pendleton, formerly of  
the New Zealand Mission

AMONG the people—Maori and European alike—who dwell under the rays of the Southern Cross, Latter-day Saint missionaries have become familiar figures. To continue to make friends and converts, new methods are constantly being sought to supplement tractating and the holding of meetings.

It was in Wellington, New Zealand, a city of some 150,000 Europeans, that the mission first opened a public reading room. With comfortable accommo-



BOOK OF MORMON EXHIBIT AND  
READING ROOM.

datations, free literature, and a complete library of Church works, the plan, in conjunction with a Book of Mormon exhibit, brought gratifying results. Indoors, projection machines and lectures have been the friend-making medium that athletic demonstrations and instruction have been outdoors.

In the Wairarapa district we chanced upon what we think is an entirely new type of proselyting. When we were invited to a friend's house for dinner we suggested that he permit us to prepare the meal. We promised him and his wife that we would cook them some real Yankee dishes. We prepared a raw vegetable salad, a delicious meat loaf, and some steamed vegetables. The meal was thoroughly enjoyed.

The novelty of the scheme impressed our hosts so much that they told their friends about it. We received other invitations to prepare meals, and soon our method worked like a chain letter.

Our American meals were spiced heavily with the message we traveled 8,000 miles to give these people. We found it an excellent means to get into the home: with a good meal over, the family, happy and friendly, were willing to sit around the cheery parlor fire and discuss the Gospel.

## THE "ISAIAH PROBLEM"

(Continued from page 567)

qualities. The style of the book throughout is unique in literature.

8. The tendency to repetition. Note the use of "woe," in chapter 5, as an instance. It reappears in chapter 45 which is ascribed to "Second" Isaiah. In "Second" Isaiah repetition often assumes such forms as "Awake, awake," "Cast ye up," for the sake of emphasis.

9. The tendency of the prophet to quote his own words. This habit is not quite peculiar to Isaiah but much more common with him than any other prophet. Note Isaiah 11:6-9 and compare 65:25.

10. The abundant use of *paronomasia* or the repetition of the same sound. It is necessary to resort to the Hebrew text of course to illustrate such usage. Paronomasia is occasionally found in other books, but in Isaiah it stamps the whole book as one written by a man who has the ear as well as the mind and heart of a poet.

11. Expressions peculiar to Isaiah. The most remarkable of these is "the Holy One of Israel." Dr. G. L. Robinson states:

The divine name, "the Holy One of Israel," which Isaiah ascribes to Jehovah, and which occurs twenty-five times in his book and only six times elsewhere in the entire Old Testament, interlocks inseparably all the various portions with one another and stamps them with the personal imprimatur of him who saw the vision of the Majestic God seated upon his throne high and lifted up, and heard the angelic choirs singing, "Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory" (chapter 6). The presence of this divine name in all the different portions of the book is of more value in identifying Isaiah as the author of these prophecies than as though his name had been inscribed at the beginning of every chapter. . . .<sup>10</sup>

Note other expressions as "Lord of Hosts," "Mighty God of Jacob" or "Israel," "The Mouth of the Lord hath spoken it," "Set up an ensign," etc.

12. The tendency to break suddenly into song. This feature is common to all the portions of the book and altogether peculiar to Isaiah. Note Isaiah 5:1-7; 12:1-6; 26:1-4; 35:1-10; 36:10-20; 44:23; 48:20; 51:11; 54:1, etc.

13. The piling up of ideas or imagery is a peculiarly Isaianic feature—the building up of ideas, sometimes of a similar and sometimes of a contrary nature, with a most powerful effect. The reader

may consult Isaiah 2:10-17; 24:2; 65:13-14 for instances from undisputed Isaiah, from the "fragments," and from "Second" Isaiah respectively. Shorter passages of a similar kind occur very frequently throughout Isaiah. No writer but Isaiah supplies us with such examples.

It is seen that the later portions of Isaiah are by no means devoid of literary characteristics found in other parts of the book. Even so, this writer is willing to admit a somewhat different style in chapters 40-66 as contrasted with most of what precedes. There is a note of triumph in these chapters not so apparent in other sections of the book. There is a brighter and more comforting tone throughout. But all of the supposed differences do not necessarily argue a different author. A writer may vary his style from one time to another as he writes under different conditions and on different subjects.

In chapters 40-66 Isaiah deals with the great theme of Israel's redemption. This accounts for the difference in style (or should we say mood) between them and most other chapters in the book. With clear prophetic eye, Isaiah saw the return of the Jews from the Babylonian captivity, the atoning sacrifice of the Christ, the gathering of scattered Israel in the latter days, the eventual glorification of Zion and the Millennial era—yes, and even "new heavens and a new earth." No wonder the poet-prophet strikes a triumphant note and comforts his people with his wondrous message. Only those who approach his book with a strongly naturalistic bias can fail to see the reason for the poet's change in style (or mood).

14. In "Second" Isaiah and in "Trito" Isaiah there is no real difference in the prophet's theology as compared with other chapters—what we find is rather an *extension* or *more complete expression* of his theology. What Professor Driver and other writers of his class fail to see is that a writer may not exhaust his theological ideas on a given theme in thirty-nine chapters—some may be left for chapters forty to sixty-six. Authors usually claim the privilege of emphasizing different doctrines and topics as occasion requires.

The internal evidence, therefore, is strongly in favor of the unity of Isaiah. Certain it is that the critics' arguments for the division of Isaiah

<sup>10</sup>Op. cit., p. 14.



## The "Isaiah Problem"

are far from being compelling and conclusive. Lacking that, their case must be labeled "not proved." The most serious problem in connection with the text of Isaiah in the *Book of Mormon* therefore disappears.

**Author's Note:** The writer is aware of the fact that he has not exhaustively met every phase of every argument that might be advanced or that has already been advanced in defense of the critical division of Isaiah. In a relatively short article that could not be expected. I am appending some references for the benefit of critical readers who want to follow the pros and cons of the question in still further detail.

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## MELVIN J. BALLARD

(Continued from page 523)

wonder that the Presiding Bishopric, in its message of condolence, was moved to say, "Few men have touched as many lives as he," and to continue:

When there was an opportunity to serve, he was always ready and willing to go, not only to appear in public, but to the homes of the sick and distressed. His faith and blessings have brought comfort and courage to many of our Father's children. His presentation of the Gospel and his testimony are largely responsible for bringing many converts into the Church. He was a great missionary. His sermons have inspired the youth of the Church, and their appreciation of his ministry is best attested by the manner in which they have attended meetings in which he was scheduled to speak. When we analyze our own feelings, we realize how much we are indebted to him and his ministry for inspiration, testimony, and encouragement in our work, and how much we will miss him.

We love him. We honor him. We appreciate his contribution to the establishment of Latter-day Zion, and we feel to say, God bless his memory and comfort the hearts of his family and friends.

Presiding Bishop LeGrand Richards,  
For THE PRESIDING BISHOPRIC.

Melvin J. Ballard learned from his cradle the lessons of service and sacrifice. As a Deacon he chopped wood for the widows, cared for the meetinghouse, and performed errands of mercy and service for the president of the Relief Society, his mother, and for the bishop of the ward, his father. All the rugged virtues that make for sound living

were the inheritance he received from his parents. His father, Henry Ballard, for almost forty years bishop of the Logan Second Ward, came from London in 1852 to become one of the outstanding pioneers of Cache Valley. His mother, Margaret McNeil Ballard, of Scotch descent, drove a cow across the plains at thirteen years of age and for a large part of the way carried her five-year-old brother, James, on her back.

All his life Melvin J. Ballard was a cheerful worker. No idle day can be charged against him. His boyhood days were spent on the farm. He attended the public schools of Logan and the Brigham Young College. With a degree in business administration, he was graduated in 1894, but became a member of the faculty at the institution as music instructor. Much of his early education and music training was obtained through his own efforts.

It was his musical ability that brought him his first missionary experience, for within three weeks after his marriage to Martha A. Jones on June 17, 1896, he was ordained a Seventy and sent to labor with Elders B. H. Roberts and George D. Pyper, who were holding meetings in the larger cities in the eastern states. Elder Roberts preached, and Elder Pyper sang;

(Continued on page 570)

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## UNION PACIFIC STAGES

## MELVIN J. BALLARD

(Continued from page 569)

and Elder Ballard, then twenty-three, prayed, preached and sang.

After his companions' release, he remained as a missionary in the Northern States Mission until December, 1898. It was the beginning of a career that was to distinguish him as a foremost evangelist in the Church; it was the first of many missions. He was to stand one memorable day in a grove of weeping willows near the bank of the El Rio De La Platte River in Buenos Aires, Argentina, and dedicate a whole continent for the preaching of the Gospel. On that South American summer day in December, 1925, in company with Elders Rulon S. Wells and Rey L. Pratt, he offered a fervent and beautiful prayer in behalf of a people who were his life-long interest. His return to the United States through the Indian countries, covered with the ancient ruins of Book of Mormon signifi-

cance, was one of the never-to-be-forgotten episodes of his life.

I have told this devoted friend of mine repeatedly that, as a lover of missionaries and of missionary work, he was made by nature a successor in this respect to my father, Francis M. Lyman. I have often thought that Francis M. Lyman's missionary mantle fell upon Melvin J. Ballard, whose last work, as it was his first, was missionary work.

Upon his return home from his first missionary assignment in 1898, Brother Ballard became one of the organizers of the Logan Knitting Factory, and a founder of the Logan Commercial Club, which he served for two terms as president and as a director. He became also a city councilman of Logan. For six and one-half years he acted as counselor in the bishopric of the Logan Second Ward, and for two years as a member of the Cache Stake High Council. He soon became recognized as a speaker of exceptional ability and his services were in constant demand. Meanwhile, he remained active as chorister of the ward and chairman of the stake tabernacle choir, and for three years served on the stake board of the Y. M. M. I. A. Called on a short term mission in the winter of 1902-3, he assisted Elder Joseph W. McMurrin of the First Council of Seventy in organizing into a branch the scattered members of the Church living in the Boise basin of Idaho, a work subsequently resulting in the establishment of the Boise Stake.

IN April, 1909, Brother Ballard, then in his thirty-sixth year and qualified by two missions and a large and varied experience at home, began a wonderful ten-year administration as president of the Northwestern States Mission, with headquarters at Portland, Oregon. During this time when he distinguished himself as a leader, as an administrator, as an advocate, and as a defender of the faith, he directed five hundred and fifty-five missionaries and erected fifteen chapels. Remembrance of periods such as this has inspired from the missionary leadership of the Church, the First Council of Seventy, a well-deserved eulogy:

It is likely true that the Church has had few leaders more widely loved and honored than Melvin J. Ballard, one of the greatest missionaries the Church has produced. He was an inspirational speaker, an indefatig-

able worker, and a sympathetic counselor. These and other fine traits of character earned for him a unique place in the hearts of the people, and his passing leaves us heart-broken.

The members of the First Council of the Seventy join his hosts of other friends and co-laborers in expressing to his family our deepest sympathy and pray that God, our Heavenly Father, will soften this terrible blow and heal their broken hearts.

FIRST COUNCIL OF SEVENTY,  
By President Rulon S. Wells.

His activities were intensified and his field of labor widened to include all the missions, stakes, and wards of the Church when, in January, 1919, Melvin J. Ballard was called to the Apostleship by President Heber J. Grant. Unmistakable was the testimony he bore. At the April conference of 1920, speaking of the resurrection of Christ, Elder Ballard said with thrilling assurance:

He arose from the dead and came forth in splendor, a resurrected immortal and eternal being. He then arose to the height of power, of glory, and of majesty, and became the master of all things, even death yielding to Him. . . . We rejoice in the witness we have that Jesus taught the truth, that the testimony of His disciples concerning His resurrection is the truth; we also know that the testimony of Joseph Smith and his brethren who looked upon the face of the Redeemer is true. I bear witness that I know what they have said is the truth, I know as well as I know that I live and look into your faces that Jesus Christ lives and He is the Redeemer of the world, that He arose from the dead with a tangible body, and still has that real body which Thomas touched when he thrust his hands into His side and felt the wounds of the spear and also the prints of the nails in His hands. I know by the witness and revelations of God to me that Thomas told the truth. I know that Joseph Smith told the truth, for mine eyes have seen; for in the visions of the Lord to my soul I have seen Christ's face; I have heard His voice. I know that He lives, that He is the Redeemer of the world, and that He arose from the dead, a tangible and real individual. So shall all men rise in the resurrection from the dead.

Melvin J. Ballard not only accepted responsibility and appointments and then performed well the assignments received, but he actually sought eagerly to find responsibilities which he might assume. Out of the 39 visits made by the General Authorities of the Church to the Juarez Stake in Mexico since 1919, Melvin J. Ballard made 15. Out of 53 visits made by members of the General Authorities to the Alberta Stake in Canada since 1919, Melvin J. Ballard made 13. How mightily he labored for the cause he loved! Besides his constant and Church-

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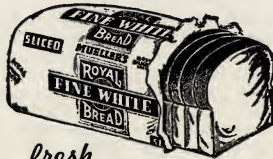
wide missionary service, Elder Ballard—simply to list positions held among a strong and progressive people by virtue of his resourceful mind, responsive heart, and hands strong and quick to help—served as a member of the General Superintendency of the Y. M. M. I. A.; as a member of the Salt Lake Council executive board, the National Council, and the regional committee, Region Twelve, of the Boy Scouts of America; he was general manager of *The Improvement Era*; chairman of the Church Music Committee; and in the spring of 1936 was named general chairman of the Church Welfare Program, visiting each of the sixteen regions to direct the work of organization and instruction. He was later released from this position in a reorganization placing increased responsibility on committee members who are not General Authorities of the Church, and was made an adviser to the General Committee.

As members of the General Superintendency of the Y. M. M. I. A., George Albert Smith, Melvin J. Ballard, and Oscar A. Kirkham and I were brought together in very intimate association. And because I live on the road to Brother Ballard's home, it was his practice during all the years of our intimate association together in the Superintendency to bring me home in his automobile. My opportunity to become acquainted with my neighbor and friend, brother and associate, revealed to me something of the exemplary life which has influenced the youth and manhood of this Church in a way never to be forgotten. In this work, which includes the national Boy Scout program, Melvin J. Ballard threw whole-heartedly the tremendous weight of his mighty personality and the stirring eloquence of his gifted oratory.

Hundreds of young men owe their life memberships in the M. I. A. to the eloquent appeals of Melvin J. Ballard. It was not unusual for him to return from a convention with from five to fifteen paid-up memberships. He did not cease to labor with his might to get life memberships from older men, who, as he said, were indebted to the M. I. A. for information and inspiration, and from the young men in whose souls he endeavored to awaken ambition for life-long membership in an association which would be an unceasing—  
(Concluded on page 572)

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## MELVIN J. BALLARD

(Concluded from page 571)

ing urge for them to live in accordance with the high ideals and standards of the Church. His appeals were effective. Through his efforts the M. I. A. has today a long list of life members.

When Melvin J. Ballard became manager of *The Improvement Era*, the magazine was comparatively small both in size and in circulation, with a limited function concerning the Church as a whole. Under his leadership a special committee of members of the General Board of the Young Men's Mutual Improvement Association, headed by George Q. Morris, made the magazine a special order of business for months. Current magazines of many kinds and styles were brought in armfuls and laid upon the table before the committee while the matter was discussed. And it was as a result of this prolonged and careful investigation under the general direction of Melvin J. Ballard that *The Improvement Era* took on its present attractive, modern format and assumed its wider Church function. At the same time the decision was reached to combine the *Young Woman's Journal*, organ of the Y. W. M. I. A., with the *Era*, which union was effected in November, 1929. It was further under the direction of business managers Melvin J. Ballard and Clarissa A. Beesley and their joint M. I. A. committee that the Churchwide campaign was staged which resulted in an increase in the number of subscribers from a comparatively few thousand to 45,000. Their vision started on its way this great and popular Church magazine which has now become such a vitally important factor in practically all of the leading activities of this great Church.

The years of their lives together brought to Brother and Sister Ballard a family of eight children. Her husband's duties took him away from home much of the time, and consequently the responsibility of the family rested largely upon Sister Ballard. With great devotion she has filled her place by his side. During his first mission she supported herself and babe and helped to maintain him by teaching school. With the exception of a son, Kenneth A., all of their children are still living: Mrs. R. W. Madison, Jr., and Mrs. James F. Keyser of

Salt Lake; Mrs. R. Dale Snow of Washington, D. C.; M. R. Ballard, Rulon J. Ballard, and L. M. Ballard, all of Salt Lake; and McNeil Ballard of Dallas, Texas. To this family the expression of high esteem of their father which has come from the First Presidency of the Church must be a genuine source of gratitude for having had such a father after whom to pattern their lives:

In the passing of Elder Melvin J. Ballard the Church has lost a great spiritual leader; the state has lost a citizen who stood for the highest ideals of citizenship. There are none so humble and none so high that they will not lose by his going.

We of the First Presidency suffer a deep and poignant personal loss. He was our friend and brother—earnest, devoted, sincere, dependable, indefatigable in his constant service to the Cause. There was no task so great and no call so frequent, that he did not undertake each with all the great energy he possessed. The Lord was with him in his work, and blessed him.

We shall miss him for his counsel, his wisdom, his service. He has earned the full reward of the faithful.

May the Lord assuage the sorrow of all who mourn his going and especially his faithful wife and children.

THE FIRST PRESIDENCY,  
Heber J. Grant,  
J. Reuben Clark, Jr.,  
David O. McKay.

Worldly wealth he did not have, but faith, devotion, charity, good works, and a lifetime of righteous living brought into the soul of Melvin J. Ballard that spirit of God which enabled him to understand the things of God.

In years he was age sixty-six. In good deeds performed, in miles traveled, in meetings held, in souls converted, and in faith and good cheer extended he was many, many years older. In the words of President Clark, "His was a spirit mighty in service; his was a spirit mighty in love." Find if you can any man who in the same length of time has gone as far and done as much good as Melvin J. Ballard! He was the embodiment of health, vigor, and strength. This marvelous man, this man who made friends by the thousands, and had no enemies, is gone. When will there come such another!

While his earthly work is finished, yet, in the language of Jesus the Son of God, he still lives, for Christ said to Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (St. John 11:25.)



## EVIDENCES AND RECONCILIATIONS

(Continued from page 545)

The Midian to which Moses repaired after his exploit in Egypt was a country of high culture. The worship of Jehovah and Elohim was current there, justifying Joseph Smith's statement that Jethro, Moses' father-in-law, held the true Priesthood. In the Sinaitic peninsula the inscription on a rock has been found giving a date corresponding to the Exodus and a name corresponding to Moses.

Research has revealed contemporary records mentioning the invasion of Palestine by the Hebrews after the long sojourn in Egypt. Even the name Israel, strictly a Hebrew name, has been found carved in a rock. The Canaanitish idolatrous civilization and religion have been shown to correspond thoroughly with the Bible record.

Of especial note is the conclusion, after careful study, that the Hebrew laws, such as the Ten Commandments, are more primitive "than the corresponding laws of the Babylonians or Hittites." This confirms the Latter-day Saint belief that the Gospel was given to Adam, and in many lands has come down in a corrupted form, but maintained in its purity among Israel. (See Barton, *The Haverford Symposium on Archaeology and the Bible.*)

The forty years' sojourn in the wilderness has been explained by the likelihood that the people settled temporarily in Midian, a friendly country, well known to Moses. This is more credible than a long wandering in the Sinaitic peninsula, covered with roads, mines, and quarries under the Egyptian government.

The long discussions about the actual date of the fall of Jericho and therefore of the occupation of Palestine by Israel have been settled in favor of the Bible date. It has been shown that the walls of Jericho fell under a sudden catastrophe. Parallel walls surrounded the fortress of Jericho; wooden beams were laid from wall to wall upon which houses were built, as Rahab's house, "built upon a wall." The corroboration of the Bible account is then complete.

A group of letters, the Tell el Amarna tablets, written about the days of Joshua, discusses repeatedly the invasion of Palestine of the "Habiru," the Hebrews. Cities and events conforming to the Bible story are there mentioned repeatedly.

These, with many other examples

that might be cited, go to show that modern Biblical archaeology supports better than could really be expected the historical claims of the Pentateuch and the Book of Joshua—as well as the other books of the Bible. It must always be kept in mind that in its early history, the Israelitish nation was insignificant compared with the many important neighboring nations. At best, it was only another troublesome group of people to Egypt and other lands. It must be remembered, also, that monuments were built to celebrate the great deeds of king and country. The minor affairs, as then conceived, of the Hebrews, would hardly be memorialized in costly structures of stone, or in special writings on papyrus or clay.

It may well be asked how the archaeological information of the day has been obtained. In Egypt, Assyria, Babylon and other countries of antiquity great stone monuments in the form of men, beasts, or shafts (steles) were built to commemorate the noble deeds of the rulers, notably the kings. On these were cut inscriptions relating historic events. Sometimes the proud monarch would cut the story into the face of a prominent cliff. The Egyptians wrote much on papyrus, which has been preserved under the dry climate of the Nile valley. In Babylonia and Assyria, with a higher rainfall, symbols were pressed into tablets of clay, then dried or baked. Inscriptions on pottery have furnished many a clue. Through romantic and magnificent studies and efforts of scholarship Egyptian hieroglyphics, cuneiform, and other writing may now be read.

Several special finds have contributed much to the knowledge of early Biblical days. In 1887, a country woman of Tell el Amarna, a village on the Upper Nile, found in a rubbish heap a collection of inscribed clay tablets, an ancient file of correspondence written chiefly from Egyptian overlords in Palestine to the Pharaoh of Egypt. These letters and dispatches were dated at the time of Joshua, when the Hebrews were settling in Palestine. Invaluable knowledge was gained from these tablets.

In 1929, another collection of historical tablets was found in Ras Shamra in Asia Minor, opposite Cyprus. These are contemporary

(Concluded on page 575)

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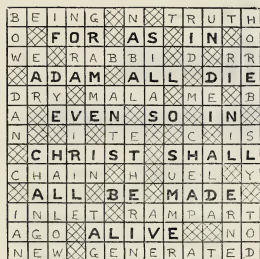
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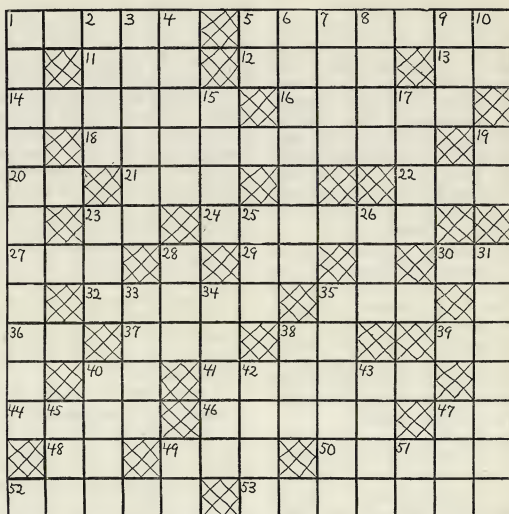
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## ACROSS

- 1 "The . . . of the valley shall be sweet unto him"
- 5 Sayings attributed to Jesus
- 11 "the hope . . . before us"
- 12 "... life is hid with Christ in God"
- 13 "but Christ . . . all, and in all"
- 14 Take another trip; serial (anag.)
- 16 Collection of maps
- 18 "... without natural . . ."
- 20 New England state
- 21 Newt
- 22 "leaning upon the . . . of his staff"
- 23 "And have put . . . the new man"
- 24 "And above all these . . . put on charity"
- 27 "But as it is written, Eye hath not seen, . . . ear heard"
- 29 Giant king of Bashan
- 30 Paul is one
- 32 "who is . . . all"
- 35 "be . . . bitter against them"
- 36 "in respect of . . . holyday"
- 37 "he is of . . . ; ask him"
- 38 Father
- 39 "yet . . . I with you in the spirit"
- 40 "Where Christ sitteth . . . the right hand of God"
- 41 "that in all . . . he might have the preeminence"
- 44 Trees
- 46 Literary work formed of selections
- 47 "For . . . pleased the Father"
- 48 The home of Joseph
- 49 "put off . . . old man"
- 50 "all the ends of the . . ."
- 52 "seek peace, and . . . it"
- 53 "... not the work of God"

Our Text from Colossians is 11, 12, 18, 23, 24, 32, 35, 40, 41, 48, 49, and 50 combined

## DOWN

- 1 Rude inn in the East
- 2 Mountain of Thessaly
- 3 Make inaudible
- 4 "speak not with a . . . neck"
- 5 Always
- 6 Wild fig of Asia Minor (two words)
- 7 Town in Switzerland
- 8 Masculine name; oral (anag.)
- 9 "and took it out of the way; nailing it to . . . cross"
- 10 "even . . . Christ forgave you, so also do ye"
- 15 He lives in western Russia
- 17 "The . . . are a people not strong"
- 19 "Rooted and built . . . in him, and established in the faith"
- 23 Mouths
- 25 Dig
- 26 Earth, a combining form
- 28 "for a living . . . is better than a dead lion"
- 31 "This charge I commit unto thee, son . . ."
- 33 Notice of a proposed marriage
- 34 Plant
- 35 An edict giving toleration to Protestants was issued here
- 38 Samson "went away with the . . . of the beam"
- 40 Possesses
- 42 "Neither give . . . to fables and endless genealogies"
- 43 "But the . . . on which the lot fell to be the scapegoat"
- 45 Age
- 47 Japanese admiral
- 49 Tellurium
- 51 Means of transportation



## EVIDENCES AND RECONCILIATIONS

(Concluded from page 573)

with the Tell el Amarna tablets, and throw further light on the conquest of Canaan by Israel. They emphasize the Semite culture and religion of that day.

Equally important appear to be the glazed potsherds covered with writing discovered in Lachish, twenty-five miles south-west of Jerusalem, in 1933. These have not all been deciphered, but they date from about 600 B. C., long after the days of Joshua, and reveal conditions of that time. From them may come also new knowledge concerning the early history of the Bible.

The sources of Biblical archaeology are many. The finest and

most praiseworthy scholarship has been applied to them. Much has been learned; more will be learned.

The question at the head of this article may then be answered: As far as human learning has progressed nothing has been found to discredit the historicity of the early books of the Bible; so much has been found in support of the historical claims of these books, that we are justified in looking upon them as correct historical documents, more accurate than other like documents dealing with the same period of human history. The Bible is a his-

torical record accurate in its statements far beyond the expectations of scholars a generation ago.

—J. A. W.

*Editor's Note:* Interested readers will do well to refer to the following splendid books, written in popular language, from which much of the foregoing has been taken. Caiger, Stephen L., *The Old Testament and Modern Discovery*, 1938, 102 pages, an abbreviation of *Bible and Spade*; Caiger, Stephen L., *Bible and Spade*, 1935, 218 pages; Marston, Sir Charles, *New Bible Evidence*, 1934, 250 pages; Marston, Sir Charles, *The New Knowledge about the Old Testament*, 1933, 182 pages; Yahuda, A. S., *The Accuracy of the Bible*, 1934, 226 pages.

## When Health Is At Stake

(Concluded from page 526)

explained that a pitcher, bucket, basin, anything holding water, a wash cloth and a rough towel, were all the equipment necessary.

Opportunity was afforded to examine many of the Elders a few weeks after the health regime was adopted. In every case the tone had greatly improved and there was an increased resistance to many of the minor ills which trouble missionaries.

To test the efficiency of the program after a period of from six to ten weeks' training a running relay was arranged. At the time a Health Exhibition, sponsored by the Church, was being held in Kidderminster. The run was from Birmingham to Kidderminster, distance nineteen miles. Each runner ran one mile.

The run was in no wise a race against time—a little better than six and one-half minutes to the mile was the time. It was a demonstration of the efficacy of a regulated health program carefully supervised and conscientiously carried out. The boys came in fresh. None of them were wearied and all said it would have been as easy to have run two miles as it was to run one!

England, in common with other countries, is awakening to the need of a wider, more comprehensive health program. There are real opportunities in movements of this kind for the Church to take a dignified and important position of leadership among the young men and women of the world. And as for every Elder—through his physical fitness he can deliver a message in a new and an impressive manner.



# 10 MINUTES

## IN THE LIFE OF A DICTATOR



**10:00 A. M.** (H'm... Here's this new Dictaphone the chap left on trial... well, no harm in testing it...) "Take a note to Meigs asking for a rating..."



**10:07 A. M.** (Say, this is *something*! Talk about going on record!) "... I called you about that contract... 'On or before March 15th!'"

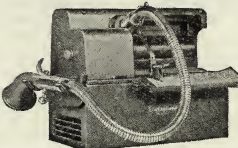
It's amazing how a demonstration practically always means that a Dictaphone moves in... and the needless waiting and frequent interruptions of two-person dictation move out. Try this modern dictating machine yourself! No obligation. Just phone our local office or clip the invitation below.



**10:03 A. M.** (Miss Brown's catching that phone call... if she'd been taking dictation we'd both have been stopped.) "... Jim Nolan, Chicago office..."



**10:10 A. M.** (I'm clearing my desk in half the time!) "Miss Brown, take a letter to Dictaphone Corporation... 'Gentlemen... Bring me a dotted line...'"

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# Your Page and Ours

## LET'S SAY IT CORRECTLY

THE correct use of *most* and *almost* indicates the cultured person. *Most* is the superlative of *many* or *much*; *almost* is an adverb: *Most* of us regretted leaving. The bell rings almost every hour.

My dear Brother:

Smithfield, Utah.

I CONGRATULATE you on the very earnest fight you are making to educate the youth of the Church to the harmful effects of tobacco. You are doing an excellent service for youth, whether they appreciate it or not.

If youth could only realize the harmful effects of this weed I am sure it would soon be eradicated. I remain,

Yours interested in youth,

G. L. Rees, M. D.  
Bishop of Smithfield Fourth Ward.

## DEFINED

Teacher: "Tommy, what is a synonym."

Tommy: "I don't know its definition 'ackly, but it's a word you use when you can't spell the other one."

## CHOICE VOCATION

Hal: "It must be awful to be a debt collector. You must be unwelcome wherever you go."

Joe: "Not at all. Practically everybody asks me to call again."

## PROMOTED

Rastus: "Ah's sure advanced in de pas' couple ob years."

Mose: "How's dat?"

Rastus: "Well, two years ago Ah was called a lazy loafer, and now Ah's listed as an unfortunate victim ob de unemployment situation."

## NO REFLECTION

The new assistant was always late, and always had a different excuse. Arriving an hour late one morning, he was greeted by the manager with, "Well, Brown, what's your story this time?"

"Well, sir," was the reply, "my daughters were afraid of the storm last night, and turned the mirror over the mantleshef round to the wall. When I came downstairs this morning, I couldn't see myself in the looking-glass, and naturally, I thought I'd gone to work!"

"You win!" gasped the manager.

## SEEING IS BELIEVING

Little Boy: "Papa, does the chaplain pray for the congressmen?"

Papa: "No, son—after reading the Congressional Record I am convinced that he looks at the congressmen and prays for the country."

## SHE'LL SAY PLENTY

A much too modern young woman arrived at her grandmother's house wearing a fashionable backless evening frock.

Grannie lectured her: "It's shameless. I dread to think what your mother would say if she saw you in that dress."

The young miss smiled. "I dread it, too. You see, it belongs to her."

## INDISPUTABLE PROOF

Neighbor Girl: "What is the new baby at your house, a boy or a girl?"

Small Brother (disgustedly): "Aw, I guess it's a girl. I saw 'em use powder on it."

## OLD-FASHIONED GIRL

Gladys: "What are you marrying George for?"

Alice: "Nothing. I just love him."

## DOES SON KNOW?

"Which university is your son attending?"

"I've forgotten, but it is the one just outside of the Yale bowl."

## HISTORICAL

Two ancient coins were found clasped in the hand of a skeleton unearthed during excavations in London. It is thought to be the remains of the first Scotsman to visit the metropolis.

## PREFERS QUAKE

A district having been subjected to several earthquake shocks, a married couple sent their little boy to an uncle who lived out of the danger zone. A day or two later they received a telegram:

"Am returning your boy—send earthquake."

## HOW TO KEEP IT



Cohen: "You don't look well, Jacob. What's the matter with you?"

Jacob: "I've just been to see a doctor, and he is going to take away my appendix."

Cohen: "Take your appendix away! Don't let him do it. Put it in your wife's name and then they can't touch it."

## HOLE A DAY

Old Golf Club Member: "Well, what did you do it in?"

New Member: "Seventy-six."

Old Golf Club Member: "Very good, indeed."

New Member: "Yes, and tomorrow I'm going to play the second hole."

## DILEMMA SOLVED

"If you do not close that window, waiter, I shall die from the draught," said a lady diner. "And if you do close it I shall die from the heat in this hot weather!" exclaimed a stouter lady. There was a giggle amongst the diners at the dilemma of the waiter, when a literary gentleman said: "My good fellow, your duty is clear: close the window and kill one lady; then open it and kill the other."

## BEFORE REPENTANCE

"Children," said the Sunday school teacher, "what is the first thing we have to do before our sins can be forgiven?"

Little Harry waved his hand. "Please, ma'am," he said, "the first thing we must do is to sin!"

## BOBBY'S GOOD TURN

Sunday School Teacher: "How many of you made someone happy last week? All right, Bobby, and what did you do?"

Bobby: "I went to see my Grandma and she was very happy when I went home."





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